Racial Consciousness — 1932

THE ART OF ELIMINATION.

Pittsburgh Courier

WHATEVER may be said about the Negroes' achievements in education, business, the sciences, the arts and literature and their amazing progress from slavery to citizenship, too much credit cannot be given us for our remarkable showing in the art of elimination.

Pittsburgh, Pa

Year after year we continue to hold the records for the highest sickness rate, the highest death rate, the highest rates of infant mortality, the highest rate of illegitimacy, the highest rate of juvenile delinquency, the largest percentage of jail occupants, the most illiteracy and, last, but most important, the greatest homicide rate. Altogether, it is a most impressive showing, and if its continuance does not lead to elimination we can hardly imagine what else will.

12-24-32

Some of these unenviable records are achieved with the enthusiastic aid and assistance of our white friends; a few are due solely to our own efforts, and so are the more commendable as an evidence of our proficiency in eliminating ourselves from the American scene. Our high rates of death, sickness, infant mortality, juvenile delinquency and crime and, to an extent, illiteracy, are about two-thirds ignorance and one-third poverty. We must also bear the major responsibility for our high rate of illegitimacy, but almost the complete guilt for our astoundingly high murder rate must be borne by us.

Led by Memphis, which "enjoys" the highest murder rate in the world, and where nearly 90 Negroes have already been murdered this year, almost every one of our large communities, especially in the South and Middle West, have Negro murder rates that are a disgrace to civilization. Even the murder rates of the barbarous whites of Dixie do not equal ours.

Most of the blame for this situation rests on us. We are aware of the fact that Negroes are poor; that they are underpaid; that they live mostly in unsavory surroundings and are fair prey for the persecutions of the police, and yet we cannot help but feel that some of the fault is ours. So much of this art of elimination is uncalled for and easily avoidable. By avoidance of extremes and excesses, by ordinary common sense home training, by more effective religious leadership, by a greater development of social responsibility, we can certainly reduce these "championship" percentages of which we are all so ashamed.

A great race must come from great homes. This does not mean necessarily great in size or elegant in furnishings, but great in moral fibre and careful in elementary instruction in the ways of life. In the home one is supposed first to learn what and how to eat, wear and drink; cleanliness, good manners, loyalty, industry and responsibility. These things can be (and have been) taught in either a palace or a hovel, a detached dwelling or an apartment house. Architecture has nothing to do with it. Jesus was born in a manger, and perhaps grew up surrounded by greater poverty than a black peon in Mississippi. One of the stupendous mistakes of this age has been our reliance on the schools to do what we should do at home. How was it ever expected that a teacher could train a child better in a class of 50 or 60 than could a mother with the one child or even a dozen children at home? Instead of leaving to the teacher instruction merely in the three "R's," we try to load everything on her.

Then, in addition, we have not developed sufficient sense of social responsibility for the child after it becomes a youth and leaves home. We must help orientate it to the changes in our society, and this means adult education; and keep it close to the spiritual values necessary in any time and place which means an intelligent, alert, progressive church. We must protect the young from injustice and persecution, and that means adequate and competent legal defense like that so well given by the National Association for the Advancement of Colored People.

We do not give sufficient support to any of our organizations, whether the professional group, the social service groups, the N. A. A. C. P., or even the church. And by support we do not mean exclusively financial support. These various organized efforts for the betterment of Negro society should get great spiritual support. Is it not completely obvious that when the masses of Negroes really want to do away with these unenviable records they have built up they will have little difficulty in doing so?

NEGRO MUSIC BEST FOR NEGROES?

CHICAGO, July 14. — (ANP) —Discussion with Mrs. Modupe Paris, wife of the African prince, who in addition to being a baritone singer, is busy preparing for an African exhibit at the World Fair here next year, inclined Eugene Stinson, music critic of the Daily News to advance the theory that the Negro in the United States should guard most jealously that kind of music which the general public ascribes to him.

Mr. Stinson quotes Mrs. Paris as expressing the opinion that the Negro in America finds himself transplanted to an alien soil, and is at pains to absorb the alien culture which forms its background. Musically, Mrs. Paris feels, the Negro feels and has been made to feel, that the Aryan forms must be studied, understood and employed. White Americans prize the opera, the symphony, the recital and chamber music. The Negro, naturally, is interested in them too. What, then, is the place of Negro music in the Negro's life?

Mr. Stinson believes that in this question Mrs. Paris has touched upon the most interesting phase of any race question. He states that it is difficult to view the Negro as a homogeneous mass and points at the distinctions between the northern and the southern Negro and the educated and the uneducated. But, he insists, there is a certain vigor in the Negro's characteristics which forces him to be viewed as a Negro rather than as an American, an influence which is a handicap as well as an advantage.

"Musically, however, the answer to the question is very simple," Mr. Stinson states. "The Negro is quite right in striving to assimilate as much of the European procedure and output as he likes. But he would be very foolish to take the extravagant step of abandoning his own native gifts. The Negro possesses a musical talent which the Aryan could never imitate. This talent should certainly be preserved by the race through whom it has been developed.

"And it should assist him to self-esteem. He should not even be too restive when the white race seems to be exploiting it in the theatre, for instance, at what the Negro may feel to be his expense. When the white race enjoys the Negro it may seem to be depreciating him, but it must never be understood as wanting in admiration and approval of him.

"For these reasons it is a pity that the Negro has a tendency to suppress his own peculiar talent. I am told that in certain schools the singing of spirituals is discouraged by the Negro himelf. It should not be encouraged at the expense of depriving the Negro child of an opportunity to place himself on terms of cultural equality with other children. But neither should it be discouraged at the cost of depriving him of his own birthright.

"I have always deeply admired any Negro or group of Negroes showing a perfect assimilation of European music as America has inherited it. But it would be a great pity if the Negro should grow one-sided in a musical nature which at present boasts both extraordinary receptiveness and extraordinary originality."

Racial Consciousness—1932

"Negroes" to Be Known as Americans After January 1

In the great world adjustment and the new reconstruction in our own national affairs, what part do Race men play? No nation, no race, no group, has ever attained its destiny without placing its case before the people.

True history is unerring. Some historians distort truth and produce unjust results in the minds of those who are not clear thinkers.

During the recent World war period there were many seasons of wild speculative programs to develop a sane, loyal Americanism. In many directions this was necessary, for in our midst we beheld thousands of alien-minded people.

Those were hectic days, filled with love and hate, courage and fear, confidence and distrust, so much so that intelligence officers and volunteers, individual and collective, were in evidence on every hand.

The need of loyalty became so paramount that even in the nation's capitol special guards of soldiers were selected for duty and those soldiers were in most part black men.

America is for Americans. Not white Americans, not black Americans, not Polish-Americans nor Scandinavian-Americans; not Irish-Americans, German-Americans nor French-Americans.

In banishing the hyphen from our Americanism, it needs must follow that Americans are not white, they are not black; they are not Irish, they are not French or Swedish, but all American.

When our forefathers wrote the immortal Declaration of Independence, the Articles of Confederation and "We, the People," in presenting the great American Constitution, they were building an America for Americans.

When those same forefathers and loyal union sympathizeres saw this Americanism threatened, they dipped pen in ink and wrote two new chapters into that great American document and straightened out some things that threatened the foundations of our America for Americans.

The Fourteenth amendment to the Constitution spoke in thundering tones these words:

"All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws."

The article closes with this section:

"The congress shall have power to enforce, by appropriate legislation, the provisions of this article."

The Fifteenth amendment then rang out giving the right to vote in language that says:

"The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color, or previous condition of servitude."

The right was also given congress for enforcement of the article.

It is thought that 300 years ago selfish slave traders brought to these United States native Africans who were sold into slavery in the Jamestown colony. Not so, did slave traders do this. A divine Providence that shapes affairs filled the sails of those ships and gave hope to the galley crew that drove those ships across the high seas bearing a most precious cargo, fulfilling the Scripture of Ethiopia's greatness.

The fertile soil of Virginia responded to the implements of those Negro slaves who for 300 years of unrequited toil planted the foundation stones of a great America.

Three score years and more ago historians record that man struck the shackles from the limbs of 4,000,000 slaves. Not so! Again good **Providence stepped in and with in**finite wisdom did it. Man was but an instrumentality, recognizing in his subconscious self that Americans cannot be slaves and that a free man in this country is an American.

The American expeditionary forces serving in the great war were Americans. We sent not Irish-Americans nor French-Americans; we sent not Polish or Italian-Americans; we sent not white Americans nor black Americans; not Americans of any group or class or race, but Americans, fighting men of the A. E. F. units of the American army.

The edict went forth in some fashion to classify the black soldier. They tore off the corner of our registration cards, but thank God, that did not blot out our Americanism, for when the first Illinois combatant forces returned it was the 370th United States Infantry that made people frantic in their mad desire to shower praise and appreciation upon those soldiers.

What a day it was! What a sight to behold! American soldiers who had been on the firing line, had stormed the Hindenburg line; they were the men whom the populace of Chicago greeted without stint or saving—American soldiers.

France numbers as its nationals every living Frenchman, whether of France in Europe or of her colonies. A Frenchman is a Frenchman, not a black Frenchman or a white Frenchman. British subjects are as such, not white, not black. A Brazilian is a proud Brazilian. There is no line of tint or pigment demarcation modifying a Brazilian one way or the other as a hyphenated Brazilian. So it is throughout South America and in all countries save the United States.

America, black men sailed the high seas with Columbus when he discovered America and the real American red man; America, black men were with you when you planted the colony at Jamestown a year before the Pilgrims landed at Plymouth Rock; black men gave of their brawn in unrequited toil. America, black men fought, bled and died to save the Union in the great Civil struggle, yea, they even proved most loyal to the Confederate heart in a way that was loyalty in the superlative degree. America, black men before the Civil war shed their blood for liberty that this land might be free; the stream leads all the way from Boston commons where Crispus Attucks fell, to Belleau Woods and the Argonne. America, black men stand ready to answer the nation's call whenever it is mdae. The corners of our registration cards were torn off, but that act did not for one moment mutilate our Americanism.

No Americanization propaganda is necessary within our ranks. We are wedded, indissolubly, to America and her American institutions and traditions. We know them from Alpha to Omega.

Why then, America, deny us that birthright and heritage that is ours, so dearly won, so loyally maintained, untarnished by the flag of anarchy, the role of traitor, slacker or conscientious objector.

America, we challenge thee today —American, not Negro, for 1933!

Beginning this promising and auspicious year of 1933, it is to be "American" for the erstwhile American Negro. Hyphens are dropped, prefixes and suffixes forgotten. Editors, publishers, writers, orators, speakers and publicists, take cognizance of this fact that the American Negro no longer weighs himself with a peculiar racial stamp, he counts himself none other than American. Failing to recognize our fond hopes, our cherished wishes and fervent prayers to be part of the body politic as Americans, we now let it be known that we shall resent as an unfriendly act any reference to the group as Negro or anything other than American. We have earned it, we merit it, have written in letters of blood "American, not Negro, for 1933." Remove the blot of the hyphen, destroy alien-mindedness; develop one America for all Americans, including over 15,000,000 citizens heretofore classified as Negro, making a real nation of over 120,000,000 Americans!

This is our plea as 1933 turns the corner and comes into the light of reality. That is our credo and our manifesto, henceforth and forever!

WHY NOT THE WORD "NEGRO"?

A reader of The Informer and Freeman in Liberty, Texas, who does not sign his or her name, takes us to task in the following language:

"I am a constant reader of The Informer, and as such I desire to know why the literary impropriety of the too frequent use of the term 'Negro' in your editorials? I am of the opinion the advice and information of your columns are both logical and appropriate, worthy of the reading public, so why an apology? Why make the impression that it's intended only for our group? I believe it's an unconscious habit, and breathing as it does an air of bigotry: the spirit of the South we are trying to intelligently combat; you should eliminate this bias custom that grossly reflects upon your educational policy, and greatly weakens your influence for public good."

A letter written as well as the above is deserving of the signature of the author. Ordinarily, without such signature, it would be passed by. But the question raised is of sufficient importance to warrant discussion.

Why should Negroes shrink from facing themselves? It is a fact that we are Negroes; that because we are Negroes we have problems peculiar to ourselves; and that we also have our own historical background, as well as our own peculiar present opportunities. Why run away from these things in some mad effort to be swallowed up in the whirl of a hostile environment? Why not face the issue squarely and frankly?

As for The Informer and Freeman, we do not claim to be other than a Negro newspaper. The 70,000 Negroes of Houston and the million Negroes of Texas constitute the special field of our endeavor. If we but serve them loyally and well, we shall have exhausted our capacities and done a good job. The "advice and information" contained in our columns is intended for others only in so far as they are or should be interested in the doings and problems of Negroes.

Dr. Carter Woodson Finds Union Station Red Caps Have a "Queen"

Afro-American 12-31-32

Dark Woman Travelling has Much Harder Time Getting Information than Others, Even When She Be More Beautiful, More Cultured, and More Refined. The Black Woman's Problem of Finding a Husband, Another Difficulty Which Exists Because of Mis-Education, Fostered by the Dominant Race

By DR. CARTER G. WOODSON
Editor of "The Journal of Negro History."

During the migration of the World War I developed the habit of stopping for an hour or so at Union Station in Washington before going on to the Library of Congress to plunge into research. Very soon I found that I was learning much more about life by talking with these people from the South than from my study of books in the national archives.

Carter Wood on

Those migrants, too, proved to be so interestnig that I began to enjoy being with them; and even today when the travel is heavy I always go to Union Station to see my people who have been living North and are now returning South or going in the opposite direction. I always find there the opportunity to do good.

Someone is in too much of a hurry to explain to a stranger what I may give in detail and in the language which he can understand. Some poor woman may not be able to pay a "red cap" to handle her baggage, and that gives me the opportunity to assist.

Travelers' Aid

At this cosmopolitan center sometimes you find everything moving along smoothly. A few days ago I was favorably impressed with the attitude of the woman in charge of the Travelers' Aid Desk in Union Station. Two little dark brown children, evidently with no one to direct them on their way, were cozily seated at a table near her and made as comfortable as the situation permitted. She seemed to exercise as much care in looking after them as if they were her own children. The spirit of it so stirred me that I could hardly restrain myself from inquiring about these children. I wanted to thank her for the kind treatment accorded them. But why should any one be thanked for doing his duty?

That Information Desk

The very next evening when I stopped at Union Station, however, I saw a demonstration to the contrary. A black woman on her way South had been delayed by her train running late because of the recent heavy snow fall. According to the schedule the train was due to leave, but she could get no definite information from the men at the Information Desk for the reason that they did not know themselves. She called on first one "red cap" and then another, but they were decidedly discourteous and rude. One said, "I don't know"; another, "I told you once the train had not come in"; and a third, "There's no use of my bothering with you or your baggage now. I'll take you out there but I won't wait for you. What's the matter with you anyway?"

To South Carolina

Thereupon I came into the picture. I quieted this black woman, took charge of her baggage and brought her from minute to minute all the information about the train available. Later I connected her with the train and sent her on the way to South Carolina, where some dear one doubtless rejoiced to see her during the great season.

Light and Dark

While this black woman was having all this trouble for lack of attention, however, the situation was just to the contrary with a light woman who was sitting on the same bench. As soon as the "red caps" found out that she was not actually white and would chat, they began to flock to her. One took charge of her baggage, another undertook to entertain her, and still another hurriedly ran her errands. So many rushed to her that one would have thought that she was to be a queen of a "red cap's" convention.

In fact, the light colored woman had so much attention lavished upon her that she was considerate enough to try occasionally to console the disturbed black woman whom I assisted. Yet this black woman was better looking and exhibited more culture and refinement. These red caps, however, could not see these things. They were attracted by a white face.

Hard to Find a Husband

And this very thing presents a most undesirable aspect of our life. We put a premium on white and then object to discrimination which we suffer at the hands of white people. As a rule, some people, whether they be almost white or very black, want to marry a white woman or a colored one with as much white blood as possible. The perfectly black woman has a hard time in impressing the men, and if the social barriers were not as high as they are, it would be extremely difficult for a black woman to find a husband.

Our leaders, however, will say that this is not true. They secure positions and raise money among white men by pretending that they do not believe in race admixture; and white men, easily deceived by such hypocrisy, actually think that these spokesmen object to what they call social equality. Yet any one knows that they are falsifying, for they act to the contrary.

Equality

As a matter of fact, no sane man can reasonably object to any sort of equality for himself. It is natural for a man to desire to do anything within the range of human possibility as long as he gets enjoyment therefrom and does not injure his fellow man. No one with good judgment would urge that hereafter all Negroes should marry whites or that all Filipinos should marry Chinese. There is such a thing as race instinct which tends to keep races going very much in the way they have developed, but in case a person in one race becomes enamored of one of another to the extent that the one cannot be happy without the other, there can be no reasonable objection to such a marriage; and I doubt the common sense and sincerity of those who express themselves to the contrary.

Color Marriages

On the other hand, such a marriage should not be projected upon the color of the individual but upon the worth of one which may appeal to the other regardless of the race to which he belongs. Only people who are partly insane believe that a woman is pretty because she happens to be white or ugly if she happens to be black. She may be black and comely, beautiful and black, even beautifully black. Our unsound attitude in this matter has resulted from being miseducated by the oppressor. For this reason we are still making life intolerable for ourselves.

This attitude, too, is evident in other spheres. Some are so prejudiced against black people that they do not like to use food handled by them. They just look dirty whether they are or not, when viewed from the eyes of prejudiced people. White, too, has another significance for some as explained by the old colored woman who said she walked by one grocery to patronize another because she had discovered that the sugar sold by one was sweeter than that offered by the other.

A church in Washington, D.C., not long ago refused to call one of the most brilliant men in the United States because he happened to be black and most of the members of that congregation have a large infusion of the blood of "that pale-faced nation" which my father used to take to the throne of grace in his family prayers. I am beginning to understand that prayer now.

Racial Consciousness- 1932

MINORITY STATUS, DIFFERENCE IN COLOR, POVERTY AMONG OBSTACLES POINTED OUT BY DR. JOHN M. GANDY

Self-Improvement, New Educational Emphasis, And Cultivation Of Thrift Suggested As Way To Beat Handicaps

"Everybody and every nation has handicaps, but the Negro has an abundance of handicaps," declared Dr. John M. Gandy, president of Virginia State College, Sunday, when he spoke on "The Handicaps of the Negro," at a mass meeting sponsored by the Norfolk branch of the National Association for the Advancement of Colored People.

The speaker was introduced by P. B. Young, Sr., who declared that no one had done more in the last ten years for the advancement of education and better race relations in the state than Dr. Gandy. The Rev. B. W. Harris, rector of Grace Episcopal Church, told of the aims and program of the N. A. A. C. P. and made an appeal for membership fees and for funds for the Mississippi flood investigation. Eugene West, president of the local branch, presided.

A Minority Race

Dr. Gandy made several references to his trip to Europe last summer and then went on to list the race's handicaps. First he called to the attention of his audience the fact that "the Negro is a minority race," and said that "a great many of the obstacles which we suffer, come as a result of our minority."

"When we speak of prejudices," he added, "we seldom remember that the dominant (white) group is not only superior in economic possessions and in length of civilization, but also in numbers."

Difference of color was the other handicap which Dr. Gandy pointed out, saying that "this difference accentuates the fact that we are a minority group and not members of the dominant class."

Color, Poverty Obstacles

Handicap No 3, was poverty. "We are a very poor people, on the average," he reminded his hearers; "we have little in comparison with the great wealth of the dominant group and we are at the mercy of those who control the great money supply of the world.

"People who have money have power and a measure of influence," he added.

"The unfortunate educational activities of the race" was classified as the next handicap. "We have developed our schools," Dr. Gandy explained, "on the basis that we can make anything we want out of anybody, forgetting that people have different capacity and interests. Now, we are too top heavy; we have too many professionals for the common people to support."

After telling how provisions have been made in England for teaching people every imaginable trade and vocation below the college level, the speaker told of how Booker T. Washington was crucified for preaching a gospel of teaching Negroes to work with their hands.

Educational Activities Deplored

Lack of racial status constituted the last of the handicaps mentioned and Dr. Gandy deplored the fact that this situation was keeping Negroes apart, "making it impossible for anyone to marshal all the people together for any one thing."

In this connection, he told the impression it made upon him when he visited countries like Holland and Belgium, nations with smaller populations than the number of Negroes in America, but which have developed and achieved governmental leadership and autonomy in the eyes of other nations.

"I thought while in Europe that if there had been a great prophet after the Civil War to get territory as big as Texas, that there we could have worked out our own governmental leadership and salvation."

Handicaps May Be Overcome

"Shall we let these handicaps destroy us," Dr. Gandy asked, and this question indicated a turn from a pessimistic view to one of optimism.

"There is a way out," he said, "if we are equal to the task and willing to pay the price." Then the noted educator pointed ways and means to overcome the handicaps.

"Be clean and well appointed in your person and surroundings so as not to build up prejudicial attitudes; improve your quality of service on your jobs; practice intelligent courtesy, and cultivate the habit of thrift," he suggested as ways to meet present obstacles.

The speaker declared that soap and water and general cleanliness should be the subject of campaigns, sermons, and college lessons, and he paid a tribute to the late Mme. C. J. Walker for the part she played in making Negro women more attractive. He said that at all times, in order for the Negro to make himself acceptable, he has to do just a little more, and he explained that his plea for courtesy was not one for "Uncle-Tomming."

Racial Consciousness- 1932

Dr. Carter Woodson Tells What He Would Do If He Were Living In a Southern Metropolis

Journal 12-3-32

By CARTER G. WOODSON

Editor of The Journal of Negro History

Pittsburgh Pa

WASHINGTON, Dec. 1.—"The thing that proved to be the most remarkable about my trip to Atlanta," said a co-worker, who recently attended the annual meeting of the Association for the Study of Negro Life and History there, "is that I was in that city almost a week and had no contact whatever with white people except the conductor who collected our tickets on the train. I moved altogether in a Negro world, in a community within a community."

I had thought several times of the same social isolation myself, but this observer did not see all of that picture. The situation in Atlanta is a striking case of abandoning the Negro socially, but at the same time exploiting him indirectly through agencies operating from a base outside of the Negro community. This community is not sufficient unto itself, but it is making a struggle in this direction.

On the whole, this is a sad spectacle, and the ambitious Negro educated away from his people cannot face it without advising, as did Job's comforter, who suggested that he should curse God and die. A man who does not understand Negroes and has never fallen in love with them certainly feels like rushing away from people in such an untoward condition. The observer without vision, then, would say that they are doomed.

Yet, if I had to change my residence or my place of business I would go to Atlanta and there give my life as a sacrifice in the uplift of these people. At the very point where the Negroes are neglected by other is the great opportunity for the enlightened and unselfish man to take hold and direct them toward independent thought and action. Sometimes it fortunate that we are neglected. Isolation and segregation are terrible evils, but they offer at the same time an unusual opportunity for the Negro to organize efficient agencies for their own uplift. Fortunately, some Negroes in Atlanta have begun to learn this and they are turning away from agencies which the oppressor has set up to exploit them. They are beginning to organize things from within.

If I were living in Atlanta I would welcome the opportunity to come into contact with the hungry minds now frequenting the high school and the reconstructed Atlanta University with such co-operating units as Morehouse, Spelman, Morris Brown, Clark and Gammon. I seriously doubt that this educational center would tolerate me, however, for I would revolutionize things to make them articulate with the present needs of the Negro and to deal with the special problems he faces in the Ghetto. I would get rid of all form and ceremony which we have inherited from the Middle Age and make education realistic. I would cease to tack on to the Negro the things with which others desire to plaster his mind. I would try to develop the Negro himself.

I am not a preacher, but if I were in Atlanta and had access to its pulpits I would preach in one of the churches every Sunday. My people attend these churches, and I want to be where they are to sing when they sing and to pray when they pray. However, I would forget the lamentations of the past and I would not sing the song of the hereafter. I would glory in the opportunity of the present. I would not pray to God to do things for me, but in answer to the call of duty I would begin to do things now needed for social uplift and spiritual awakening and then call on the Great Spirit to help me on the way. I would not select a text from the thumb-worn commentaries pulled down from the shelves of ancient libraries. I would base my message on the truth revealed by the Humble Nazarene who dealt with life as He found it.

If I were teaching history in Atlanta I would examine the state and national records for the achievments of Negroes in the economic, social and religious spheres. I would make a house-to-house canvas of well-known families to collect old letters, deeds, wills, diaries, manumission papers and records of commercial transactions; and from these I would restate the story of the Negro in Georgia and give a new aspect to the history of the race in America. I would organize a squad of story tellers to carry these romances of the lowly into the religious societies, literary organizations and institutions of learning. With these stories I would inspire the youth to do for themselves what others cannot or will not do for them.

If I were teaching language and literature I would include among the best expressions of thought Negro poetry and prose of our own country and the masterpieces of Negroes developed in other lands. In the philosophical interpretation of such literature I would not forget the African folk-tales and proverbs. I would emphasize, too, the beauty of African Negro languages which are "sufficiently rich, precise and supple to serve for the adaptation to modern Western civilization." I would direct attention to their vocabulary categories, multiple meanings, compound words, diminutives, augmentatives, romances, figures of speech, derivations, machanism and play of fancy. Finally I would show how this language broke down in contact with the culture of the Georgia plantation and produced the speech in vogue there today. From this as a basis I could effectively teach Negroes modern languages and literatures.

If I were teaching English or journalism I would most assuredly connect myself in some way with "The Atlanta World," a daily which is apparently struggling to meet a long-felt want I would give my service free of charge to assist in newsgathering proofreading and editing and, if permitted, would use the plant as a laboratory for my students. Thus I would give them the opportunity to objectify the things taught in school by showing their connections with the life of today. If "The Atlanta World" or some other such newspaper can be developed into a real daily while absorbing the unpromising weeklies there, it will be as great achievement as that of establishing a university, for only to the extent that an institution of learning thus enriches the life of a people can its existence be justified.

If I were a teacher of economics I would find my problems in the Negro community in the study of the Negro market and in the efforts now being made by Negroes to meet the exigencies of the hour. I would not be blind to their faults which have recently proved to be so disastrous, but I would urge that honest and enlightened business men be supported and because of such support that the people have something to say as to the management of their enterprises.

I would not encourage the Negroes to sit around waiting for the expected millenium from communism. I would support the local groceries, drug shops, department stores, the bank and the insurance companies, but with advanced knowledge of economics I should be able to convince these competing enterprises of the necessity for co-operation. I would urge the merger of all Negro banks in one locality and the merger of all Negro insurance companies in the country. We do not show any wisdom by having two or three struggling banks in the same city or in having 30 or 40 old-line legal reserve insurance companies in the United States when they all should be merged to make at least one reliable company.

Some of these things can be worked out by the Negroes in Atlanta, because they are already trying to save themselves, as is evidenced by numerous enterprises now in operation. Such efforts would be in vain today in our Northern cities where Negroes are satisfied with being parasites and beggars. Northern Negroes, as a rule, have been misdirected, and it will require years to carry them back to the fork of the road where they went off the wrong way. The Atlanta Negroes have confidence in themselves. They are not looking to some political machine to take up their complaints. They are presenting their own case. Not to others, however, but to their own people. If the appeal is properly made the people of Atlanta will hear the call; and fortunate, indeed, will be honest and unselfish servants of the lowly, who will be honored with their support and co-operation.

Nordic Ear Mixes Nigger And Negro

Journal

New York, Nov. 25—The National Broadcasting Company has done a little explaining to the National Association for the Advancement of Colored People about an alleged broadcast from Station WJZ. In use of the word "nigger" in a radio the "Mystery Hour" broadcast, the N. A. A. C. P. complained, the offensive word occurred.

11-30-32

A Piana, supervisor of audience mail of the N. B. C. now states: "....we are glad to inform you that the line of the script questions used the word 'Negro' and not 'nigger.' The production man in charge of these rehearsals made a special effort to avoid any misunderstanding in the pronunciation of the word, but the line was read by a man who had to use the Jewish accent, and the actor himself had been cautioned to try and avoid any difficulty."

The N. A. A. C. P. finds that spirited and prompt protests to radio tations about the use of offensive words and expressions usually bring prompt apologies and assurances that the error will not be repeated.

Capitalizes The Word, Negro

Star of Zion
Charlotte, N C
12-22-32

THE Evening News is the only white newspaper in Charlotte that capitalizes the word, Negro, in its editorial and news columns. In so doing the News joins the procession of the most progressive papers in the country. Now, if the News and other papers will cut out that abominable word, "negress," when referring to colored women, its English would be that much purer, and all of us would feel better over it. "Negress" is very offensive to colored people, and the hope is hereby expressed that all of our southern dailies will capitalize the word, Negro, and abandon the use of, "negress." It hurts, and while some may so intend, we are confident that there are others who never thought of it in that light.

Christmas comes again with its tinsel and its frolics, but behind it let us all—as a Race—keep forging on ahead, to better and greater things.

This is our greeting!

THE NEW YORK AGE and BRANDFORD.

New York Age - 12-24-32

Indorse Defender's Plan Beautiful

Defender, 12-31-32

By HARRY KEENE

At a meeting held Wednesday afternoon in the administration building of the South Park commission, the Plan Beautiful and Dress-Up for the World's Fair campaign, promoted by The Chicago Defender, was indorsed unanimously by the commissioners.

Edgar G. Brown and Wilson Lovett headed the delegation of several South side civic clubs who are looking forward to improving the physical conditions of the South side. The speakers were presented by Mr. Brown, director of The Chicago Defender Dress-up-for-the World's-Fair campaign.

Wilson Lovett, president of the South Side Community council, made an interesting presentation of conditions affecting South side property owners, as well as bringing to the attention of the commission the fact that he was personally concerned because of his connection in an official capacity with the Supreme Liberty Life Insurance company, whose South side property holdings run into the millions.

The Chicago Defender plan was the only project favorably acted upon by the commissioners. The board which consisted of President Edward J. Kelly, Ben F. Lindheimer, Phillip S. Graven and William H. McDonnell, expressed themselves as highly pleased with the progressive program advocated by the committee.

PHILADELPHIA, PA.
RECORD

DEC 11 1932

MAJOR R. R. WRIGHT AIDED NEGROES' RISE

Head of City's Only Negro Bank Was Pioneer in Education.

By JOSEPH H. RAINEY

One of Philadelphia's most distinguished Negro citizens is Major R. R. Wright, Sr., chairman of the Colored Co-operative Committee in the United Campaign and president of the Citizens and Southern Bank and Trust Company, lone Negro bank in this city.

It was just before Christmas in 1867 when General Oliver O. Howard, one armed veteran of the Civil War, went to Georgia as agent of the United States Government, to inspect newly opened schools for children of emancipated slaves.

"What shall I tell the people of the North about you?" he asked a group of Negro boys and girls.

"Tell them we are rising," one of the boys ca'led out. These words so interested General Howard that he took an active interest in Negro education. He came north and told the story to John Greenleaf Whittier, who put the thought into the poem entitled "Howard at Atlanta." Negro orators took these words as their slogan.

The little boy, who told General Howard "we are rising," is now Major Wright.

When Major Wright uttered the words he was a fatherless orphan, but by hard work he was able to finish in the first class of Negroes to be graduated from any college in Georgia. He was graduated from Atlanta University in 1876. The same year he established Howard Normal School, the first training school for Negro teachers, and the next year began one of the first Negro newspapers, The Journal of Progress. Two years later in Augusta, Ga., he organized the first Negro high school and remained as its principal until he was called to organize under the Land Grant Act, the State College of Georgia for industrial education of Negroes. He headed the institution for 30 years. Then he moved to Philadelphia where he was commissioned a major in the Quartermaster's Department, U. S. A. In 1920 he organized the bank which he now heads.

Major Wright organized the Georgia State Teachers Association, the National Association of Teachers in Colored Schools, the National Organization of Presidents of Negro Colleges and the National Negro Bankers Association.

Racial Consciousness-1932

GET OFF MOTON

Major Robert R. Moton, principal of Tuskegee Institute, is alleged to have delivered an address at George Peabody College at Nashville in which he stated that Negroes have no desire to seek public office. For that speech, the Baltimore (Md.) Afro-American has hopped on Major Moton. Sycamore

Peabody College is located in Nashville, Tennessee. Major Moton would have been a fool to have agitated the already smoldering embers of prejudice and hatred into a flame in Tennessee. For nearly a month, the issue of Negroes voting in Tennessee had been disturbing the whites. Negroes of Tennessee and the South would have given the major little thanks for the kind of speech the Afro-American seemingly wanted. 8-13-32

The Afro-American is one of our strongest papers, but Negroes of the far South will prefer to have Major Moton state their case to Southerners. He has proven his courage and his tact too often now to need to give references. Negroes of the South have learned that contending for incidental rights like "social equality" and "running for office" often defeat or delay their getting the thing immediately available. Houston Star

Many of those whites who heard, or heard about, Major Moton's speech would not object to giving Negroes a vote on the taxes they must ay or on the streets and lights in their section, but most of ther vould fight to the ditch, if they saw tha iv- ing Negroes the e meant Negroes in office.

If Major Moton mmitted treason, we'll burn too, because talking to a whit han down here, we take especial pains to tel him we aren't int ested in office. We tell him we want to vot to get better park and schools, etc. When Negroes can win offices, Negroes will un, and it isn't necessary to state office holding as our goal!

FACT FINDING CONFERENCE

The fact finding conference is becoming more common as the days go by; it is more frequently resorted to as a method of approach to our problems. It is in keeping with the scientific attitude and way of doing things in this day of boasted progress. So it is not strange that in the political arena the fact finding conference has been called into play. This has happened in the Republican party with some leaders regarding the attitude of the race in the present nationwide political campaign. This fact finding conference has served to bring out into bolder relief certain trends, attitudes and policies. It may not be out of place to take a look at some of the facts revealed by observation and study in which the fact finding conference has been greatly instrumental The space allotted for this editorial will allow merely the setting out of some of these facts implied and revealed. A fuller analysis and discussion of them can be had later. Kansas City and Topeka Plain Dealer

That the leaders of th epublican party seem divided on the importance of the Negro vote has been a growing conviction among our people for some time. Is it not now an established fact? What close student of party conditions for the last few years can escape feeling that there has been a studied policy among many leaders of the party to get along without the the Negro vote? In the light of such policy it becomes a bit more clear why such little attention has been given to the matter of enlightening our people on the issues and purposes of the Republican party and cultivating their loyalty to the same. While the attitude has grown to large proportions among the leaders of the party, there are still those who have insisted all along that it would be better for the party to act in that manner as to challenge the confidence and loyalty of the Negro vote of the country. 9-30-32

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While division has been in order opinion among thinking members of the race has been divided on the importance of the Republican party. Nor could this be said to be a strange development in the light of conditions as they are observed today and the attitudes assumed toward them by the Republican party. Traditional reasons for party loyalty sound strange to the new Negro who lives in the present, and who sees and feels what is going on today without any more protest from the Republican than other parties. When the new Negro hears that this is the party of Lincoln, he wonders where to look for a true picture of Lincoln, whether in the writings of the past or in the deeds of the present. And so, it is becoming increasingly difficult for our people to see just wherein the present attitude and policies of the Republican party are of any special value to the general welfare of the race. At the same time there are those of us who still say "The Republican party is the ship; all else is the sea;" even if it be said without that fervid emotion that so characterized it in the past. Kansas City Kansan

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The revealing of the two facts suggested above has not exhausted the capacity of the fact finding conference. And so other facts have come to the front in recent study and developments. It has been discovered that the dear old Republican party really needs the Negro vote to win in the present campaign. The leaders seem to be unanimous in this opinion, even though they may still be divided as to what is essential to getting that vote. Things are happening—some of them are startling both as to their character and implications. And astute politicians can not only read the signs of the times, they can also interpret them. One thing is self-evident—if the Republican party is to win in this year of our Lord, it will need all the votes it can get.

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While opinion within the race is divided as to the wisdom of continued support of the Republican party, some facts stand out that tend to slacken the speed of those who would leave the party at this time. Not

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Racial Consciousness-1932

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The Negro voters want something to do to earn bread
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Still, another fact has been brought out in some
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and accent of its speech as well as the method of de-
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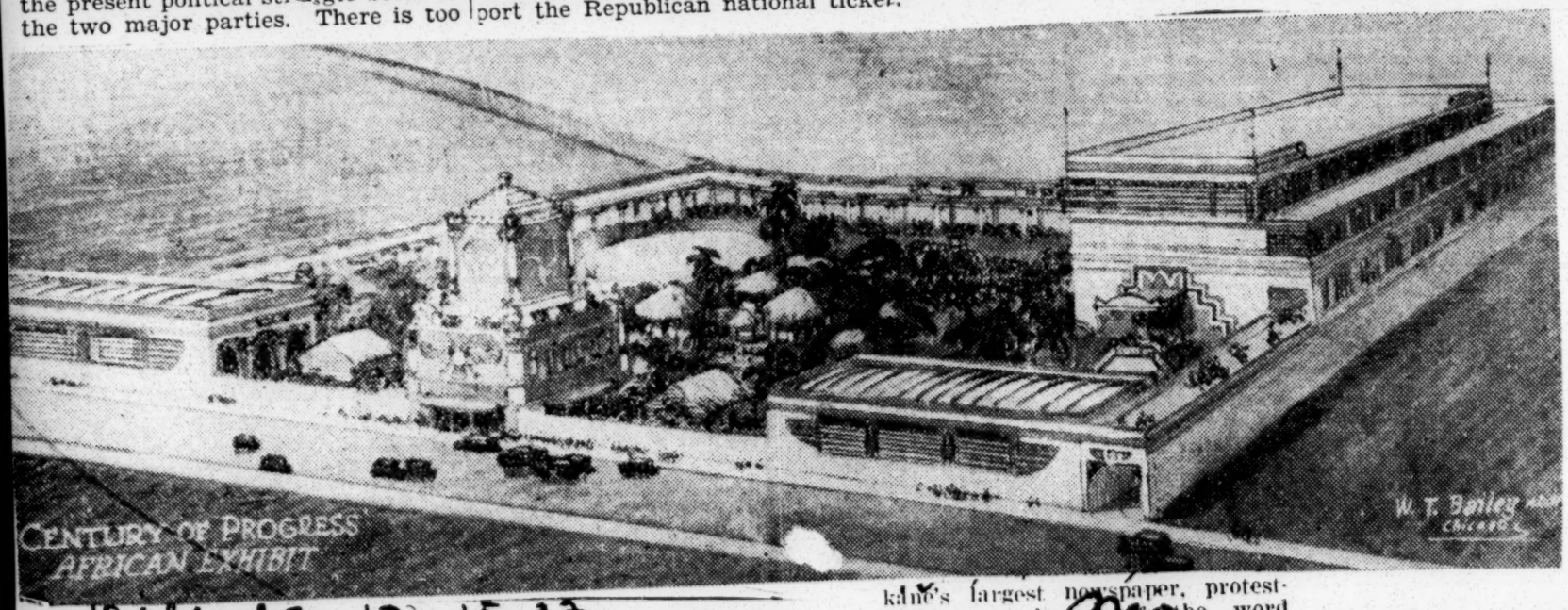
deal to say about Abraham Lincoln and the choice
spirits who worked with him; it has eulogized the fra-

of justice; they want a government of, for and by the people—all the people black as well as white. If there is anything the Republican party can say to indicate any serious purpose to help our people along these lines, now is the time for somebody to say it Lincoln did his work well and now he sleeps. We now look to Lincoln's successors to continue the good work so well begun by him.

VI.

One other fact needs to be mentioned. If our people are to escape further disfranchisement and humiliation they must not lose interest in the present political struggle between the two major parties. There is too much at stake now. It may sometimes be wise to jump but it is always foolish to "jump out of the frying pan into the fire." The traditional attitude of the Demorcatic party would seem to offer nothing to the Negro. There maybe some signs of a change in its attitude and program respecting the Negro, and some seem to feel that that change is for the better; but what can be expected in that direction from the party under Roosevelt and Garner? It is still the judgement of the combined wisdom of a great majority of our race leaders that the best thing to do in the present crisis is to support the Republican national ticket.



AFRICAN EXHIBITS HOME—This magnificent building, plans for which were drawn by W. T. Bailey, architect, is the proposed African Exhibit building to be constructed on 39th St. and the lake for the 1933 Century of Progress. It will house all African exhibits. Local Africans are supporting the project and are working to make the movement a complete success.

Negroes Force Store Keeper Into Exile

SAN ANTONIO, Tex.—Sam Hall, white, owner of a large grocery business located at the corner of Hackberry street and Virginia avenue, in the Colored section here, is accused of having attacked Miss Evelyn Griggs, Colored, last Saturday evening when the latter returned a chicken which she had purchased a short time previously, and demanded that the shop-keeper refund her money on the ground that the chicken was spoiled.

Practically all of the patrons of the store entered into a plot to boycott the place after the attack on Miss Griggs, and so informed Hall. The latter, realizing the futility of keeping his store open in the face of the boycott, and the Colored people's request that he vacate the neighborhood, left almost overnight and has not been seen since. His friends and creditors are now engaged in selling him out at sacrifice prices.

Use of Word 'Pickaninies' By Paper Draws Protest

SPOKANE, Wash., Nov. 24—(ANP)—The entire official families of Bethel A.M.E. and Cavalry Baptists Churches here, joined with the president of the local N. A. A. C. P. in addressing a letter to the Spokesman Review, Spokane's largest newspaper, protesting against the use of the word "pickannies" in describing a float which Bethel Church had in a white parade last week. The letter which was signed by Rev. E. B. Reed, pastor of Cavalry, Mrs. Chas. Evans, Sunday School Supt., Rev. T. A. Patterson, pastor of Bethel and F. A. Stokes Sunday School Supt., also criticised the use of a small "n" in spelling Negro, and the use of the word Negroes in referring to colored women.

While the Negro Abhors Other Races Value Color

By Dr. CARTER G. WOODSON

Director of The Association for the Study of Negro Life and History.

THE OTHER day I saw on a street car one of the prettiest women in the world. She was a perfect black woman, becomingly dressed in suitable gray and modest adornments, which harmonized with her color. She was naturally a commanding figure, without any effort to please others, for her bearing was such that she would not fail to attract attention. I could not restrain myself from gazing at her; and, looking around to see whether others were similarly concerned, I found the whites in the car admiring her also, even to the point of commenting among themselves.

This woman's common-sense, manifested in knowing how to dress, had made her color an asset rather than a liability. I easily recalled then that tribe in Africa that feels unusually proud of being black. Here in America, however, we are ashamed of being black. So many of us who are actually black powder our faces and make ourselves blue. In so doing we become all but hideous by the slavish aping of those around us in keeping with our custom of imitation. We fail to take ourselves for what we are actually worth and do not make the most of ourselves.

We show lack of taste in the selection of our dress. We long for what others wear, whether it harmonizes with our color or not. They have given particular attention to design with respect to their race and have written books to this effect. Thinking, however, that the Negro is not supposed to wear anything but what the poor may pick up, the artists have not thought seriously of him. Both teachers and students of nearby schools thus concerned, then, repeatedly appeal to us for help in the study of design with respect to the Negro, but we have nothing scientific to offer them. We have no staff of artists who can function in this sphere.

To be able to supply this need requires the most painstaking effort to understand colors and color schemes. It is a most difficult task because of the variation of color within the race. Sometimes in one family of ten you will hardly find two of the same shade. To dress them all alike may be economical, but the world thereby misses that much of beauty. The Negro mother, then, needs to be the real artist, and the schools now training the youth to be the parents of tomorrow should give as much attention to these things aesthetic as they do to language, literature, or mathematics.

In neglecting to know himself better from this point of view, then, the Negro is making a costly mistake. He should be deeply concerned with the aesthetic possibilities of his situation. In this so-called Negro race we have the prettiest people in the world, when they dress in harmony with the many shades and colors with which we are so richly endowed. Why do we go away from home to find what we already have on hand? The beautiful costumes which result from a unique establishment of design. Upon inquiring I find that the artists in European peans frankly tell colored people cities are trying to change their how they envy them for their color. hue to that of the colored people. They can understand how inexpressive the dead white is and they are trying to make use of what to supply this color which the Europeans lack.

Appreciating the value of color, quire color. Some of these Europeans are not surprised, then, to find what becomes them. In this way considerable success. Sometimes customers insist on purchasing unbecoming attire, but usually she has shown them the unwisdom of so doing, and most of them now take her advice. In this way this enterprising woman is not only conducting a pioneer business, but she is rendering a social service

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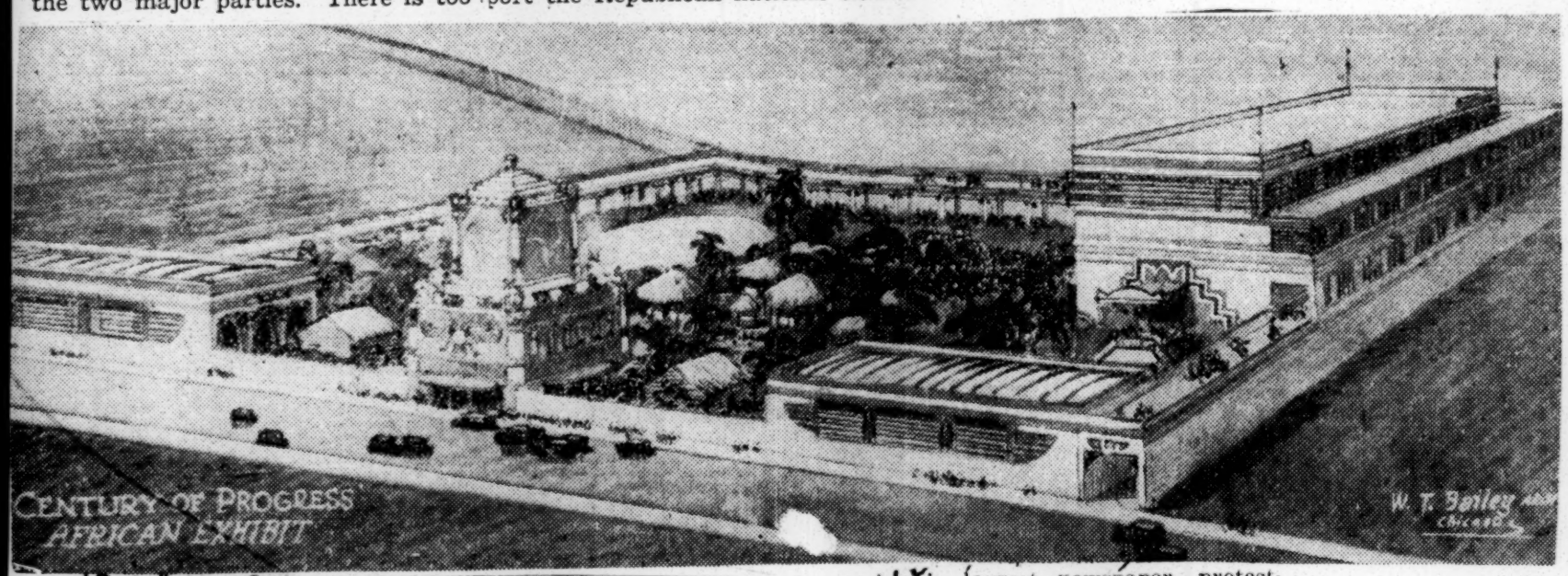

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Racial Consciousness-1932

Lack of Racial Enthusiasm

National Negro Voice
9-1-32

Strange as it may seem, yet it is a fact that American Negroes with few exceptions, do not show real enthusiasm relative to racial movements which have for their aim the general welfare of the Negro. New Orleans La.

Again, enthusiasm and cooperation are two elements necessary to the success of any racial activity; and it can be truthfully said that, from a racial standpoint, American Negroes show a sad lack of cooperation.

Every race of people take the deepest interest in all movements projected for the general welfare accompanied by active enthusiasm and splendid cooperation, except American Negroes.

Let Negroes establish a bank, a first class grocery business, a dry-goods store, a factory etc., in any locality; and such business enterprises experience a regretable lack of enthusiasm and cooperation on the part of the geeral Negro citizenry. So startling is this fact that the failure of Negro operated banks and other businesses so operated either fail after a few months or years or linger on suffering miserably because Negroes hesitate to cooperate by giving full and ready patronage backed up by real enthusiasm born of race pride

Racial entertainments such as are held to demonstrate the capability of business and professional Negroes in art, music song, sculpture, education, business, etc., very frequently fail for lack of attendance, enthusiasm, and genuine cooperation. Both Negro and white promoters spend hundreds and some times thousands of dollars in advertisement and other preparations in the staging of worth while entertainments consisting of all Negro talent only to find that on the opening day or night, the house is only sparsely filled, that Negroes in respective communities who are good livers, who are educated and who are fully able to be present, show no interest, no enthusiasm in activities that would mean much towards encouraging the Negro to try for things that count. Such promoters, not being able to appreciate as to the reason for such lack of interest, frequently spend additional money trying to awaken interest that should have been spontaneous, only to give up in dispair at heavy losses. Lack of interest on the part of Negroes in racial activities can only be attributed to one thing, a rediculous lack of race pride, without which no race can get very far.

When American Negroes get to the point in their advancement where they show just as much interest and enthusiasm, as genuine a spirit of cooperation and as much race pride in all things racial as do the white and yellow races, then will they, American Negroes, begin to improve at a rapid pace along all fundamental lines of endeavor.

Saturated In Individualism

National Negro Voice
9-1-32 New Orleans La.

There are few, if any Negro leaders whose programs th masses would follow because individualism so saturates every thing some so-called leaders propose that it marks them a being too selfish and too all-for-self to do anything funda mental to the general welfare of the race, the masses.

With very few exceptions, in all respective communities throughout continental United States, business and professional Negroes upon whom good fortune has smiled to an astonishing degree are too polished in their educational and social affairs, too busy in looking out for their own individual betterment to remember that they reached their present heights in the business, social and financial world by using as stepping stones the steady flow of dollars from the common wage earners among Negroes, from the masses among whom and of whom they found themselves just a few years ago and whom some of these leaders would now forget.

This comment is here presented to say that no matter how polished leading Negroes may be in education and cultural training, no matteer what outstanding achievements they may obtain, no matter what wealth they may accumulate, if withal they forget the masses who helped them to reach their present goals, if they practice individualism to the exclusion of all efforts to improve the condition of the Negro wage earner, the Negro masses, such leaders are but empty shells in the estimation of the masses, and the more the latter awaken to the realization of this practice of individualism on the part of Some Big Negroes, the more they will hold them in contempt, the less willingly will they, the masses follow any movement such Big Negroes propose.

To be a real leader then, notwithstanding the saying: "Charity begins at home," while making good on this point and while prospering from an individual standpoint, must be sincerely interested in the advancement of the fellows lower down—the masses. Those Negroes sitting tight upon top of the world in ease and comfort who forget their toiling brothers still struggling, still trying, can be sure of one irrefutable fact, viz: That they have no race pride and that racially speaking they are less helpful to the race than the mases who, intertaining no empty delusions, possess the only real race pride that it is possible for them to muster up in the face of neglect on the part of those who go out from them.

Let not individualism obscure the need of bettering the masses.

ONX HOME NEWS

Race Consciousness

SEP 23 1932

J. Dalmus Steele Studies His One-Year Plan After Inauguration as "Mayor of Harlem"

J. Dalmus Steele, first "Mayor Harlem," sat in his real estate of today thumbing Cicero's "Oration the "Odyssey," a geography Southern Europe, literature from th Republican and Democratic parties, and a circular from a chain grocery store.

Last night, at his inaugural ceremonies at the Bethel African M. E. Church, 52-60 W. 132d St., he was cheered by 1,500 dusky hearers.

Telling his followers of the need for organization, he said:

Cites Roman Empire

"Organization is of Gargantuan importance in the segregated, neo-Athenian, one-for-all-and-all-for-one community of Harlem. I mean organization that will be like Gibraltar, organization that will embrace churches, fraternal bodies and every political party, including the Mugwumo.

"I have in mind that strong unity, like the Roman Empire, but far more compact and less sanguinary, will help greatly in the proper kind of leadership. And the move must be strictly non-partisan."

"It's quite a task," said Steele, "quite a task worrying about all this literature and the grocery store circular."

The circular, an aide explained, is being used for reference work on a one-year extension plan which provides that the first week of each month be called "Negro Trade Week." During that time colored residents of Harlem will be asked to trade exclusively with colored stores. "It'll be just too bad if the local stores can't meet chain store competition," the aide remarked.

NEW YORK TIMES

SEP 23 1932

NEW HARLEM 'MAYOR' ORDERS RACE BOYCOTT

Movement to Buy From Stores That Give Negroes Jobs Has Backing of 4 Societies.

Causing scarcely an added ripple in the night life of his constituency, J. Dalmus Steele (who hails from Eutah, Ala.) was inaugurated last night as Mayor of Harlem. The ceremony was held in the Bethel African Methodist Episcopal Church, at 52-60 West 132d Street.

As his first official act (prior even to the inaugural ceremony) Mayor Steele had issued a proclamation calling for a boycott during one week out of each month for a year against those Harlem firms that derive the greater part of their trade from Negroes, but are owned by and employ only white persons. This boycott, scheduled to begin Oct. 2, has the sole object, according to Mayor Steele, of gaining for Negroes an equal opportunity to work.

The Harlem Business Men's Club, the Harlem Housewives' League, the African Patriotic League and the National Negro Urban League are supporting the boycott, which the new Mayor ordered in the following words:

"So therefore I, Dalmus Steele, as 'Mayor' of Harlem, by power vested in me, do direct that on this and the weeks to follow for one year, every man, woman and child in Harlem of African descent, trade only with stores where a proportionate number of our group are employed, that patronage be given only to those who offer us employment in return, as our new interpretation of the Golden Rule."

Too Much "Hindsight", Insufficient Foresight

By Dr. CARTER G. WOODSON

The Association for the Study of Negro Life and History.

THE Negro exercises too much "hindsight," and for that reason he loses ground in the hotly contested battles of life. The Negro, as a rule, waits until a thing happens before he tries to avert it. He is too much like a man whom I once saw knocked down in a physical combat. Instead of dodging the blow when it was being dealt, he arose from his prostration dodging it.

Carter G. Woodson.

For example, I have just received a letter from a lady in Pittsburgh complaining that the librarian in one of its schools insists upon reading to the children "a great deal of literature containing such phrases and words as 'nigger,' 'Blackie,' 'Little Black Sambo,' etc." This lady, therefore, would like to get into that school some books by Negro authors. This is a commendable effort, but it comes a little late; I hope not too late.

For centuries such literature has been circulated among the children of the modern world, and they have, therefore, come to regard the Negro as inferior. Now that some of our similarly miseducated Negroes are seeing how they have been deceived, they are awakening to address themselves to a long neglected task. They should have been thinking about this generations ago, for they have a tremendous task before them today in dispelling this error and counteracting the results of such bias in our literature.

I have just received also from a friend in Edinburgh, Scotland, a direful account of the increase in race prejudice in those parts. Sailors who had frequented the stronghold of race prejudice in South Africa undertook recently to prevent Negro men from socializing with British women at a dance; and certain professors of the University of Edinburgh with the same attitude show so much of it in their teaching that this friend entreats us to send them informing books on the Negro. We are doing it. Here, again, however, the effort to uproot error and popularize the truth comes rather late.

Negroes co-operated with Thomas Jesse Jones in working out his report on Negro education, which by misrepresentation did the race more harm than any other production of that period save Thomas Dixon's "Clansman." A few years ago the Negroes engaged in the work of the Y. M. C. A. co-operated with W. D. Weatherford in producing a most scandalous and libelous book on the Negro entitled "Present Forces in the Progress of the Negro." More recently Negroes have co-operated with T. J. Woofter, who in his "Race Adjustment" justified segregation and in his report on agricultural conditions makes a good case for peonage and slavery enforced on the cotton and sugar plantations. If the Negroes keep up such co-operation, they will soon be "co-operated" back into bondage.

Recently I had to restrain myself from lending aid to the same sort of thing. I was asked to contribute to the "Dictionary of American Biography" edited by the late Allen Johnson. At his request I drew up the list of Negroes who by all means should be included. Some of these were accepted and some were rejected. I was called on to write a few sketches for him, but I soon discovered that the more important sketches of Negroes were being assigned to others to be written according to order. When the editor refused to spell Negro with a capital letter, omitted Benjamin Bannaker altogether as unworthy of any mention, and branded John Brown as a lunatic, however, I resigned from the staff in protest. I could not afford to be associated with men who lacked historic perspective and showed such disregard for the truth.

This last experience convinced me more than ever that if the story of the Negro is ever told it must be done by scientifically trained Negroes who will be above writing to obtain money. Yet I do not take the position that white men should not write about the Negro. There are certain aspects of our life which, because of ramifications into theirs, may be better developed by them than by Negroes themselves.

In this case I am saying no more than a professor of Columbia University, who is now working out a series of readers to show the contributions of the various elements of our population to the making of this country. He is insisting that each contribution be evaluated by a member of the race this is treated. The reader concerning the Italians in America must be written by an Italian; that concerning the Greek by a Greek; and that concerning the Negro by a Negro. This white educator takes the position that in the final analysis only the Negro can properly set forth his history and status.

This is precisely what our "leading" Negroes are doing in the case of the so-called encyclopedia of the Negro. The step was taken by Anson Phelps Stokes and Thomas Jesse Jones in April of last year at a meeting of the Phelps Stokes Fund, which finances Jones as the spokesman for the Negro behind closed doors. They called a meeting of all Negro scholars and educators of "consequence" last November to confer with certain whites interested in the Negro. I was not considered the proper sort of man to be invited.

At the meeting in November, however, one of those invited who complained that I had not been asked to co-operate made a motion that I be called to the next meeting. Of course, I could not accept any such "left-handed" invitation which did not originate with those who started the movement, and especially so since certain operations of both Jones and Stokes have done the Negroes much harm. I set forth this fact in communications which I addressed to each member of this conference and informed them that the Associated Publishers, drawing upon the data collected for this purpose since 1922 by the Association for the Study of Negro Life and History, will publish an "Encyclopedia Africana" in 1933.

For the prospect of a few thousand dollars each, however, Negro "scholars" have been rushing to Stokes and Jones in hungry fashion to get on their editorial staff. They have also appealed to me again and again to join them, but I never accept the "gifts of the Greeks." If Stokes and Jones are sincere why do they not turn this fund over to a well established Negro agency already prepared to do the work rather than set up a corporation to hire Negroes to do what they want done? This has been the white man's policy in dealing with the Negro ever since 1619, and because of it the Negro is in the bread line today.

When will the Negro race find honest and sincere leadership? It is clear to me, then, that here in 1932 the Negro must start all over again. We have been betrayed long enough.

N. Y. SUN

SEP 23 1932

ALABAMA TITAN GUIDES HARLEM

'Mayor' Steele Inducted on Ten-Point Platform.

FOR ROMAN-LIKE UNITY

Holds Organization Gargantuan---Enjoys Usufruct of Service.

Expressing the hope that the Harlem Business Men's Club will eventually furnish the United States with a President and the State with a Governor and United States Senators, J. Dalmus Steele, the newly elected Mayor of Harlem, took the oath of office last night in the presence of 1,500 of his constituents who were packed in the Bethel African Methodist Episcopal Church at 52 to 60 West 132d street.

The Steele administration, of which Mr. Steele is the only member, came out strongly for the following comprehensive platform:

1. The people.
2. The one year extension plan.
3. The United States Constitution.
4. Better business.
5. The ballot.
6. The church.
7. Cooperation.
8. Prosperity.
9. Water power.
10. Community spirit.

Earnest and Solemn.

Lest the reader that the inauguration of a Mayor of Harlem, of the prevalent color of that part of town, was comparable to the afterpiece of Lew Dockstader's minstrels let it be recorded that the proceedings were heavily burdened with earnestness and profundity.

The audience sat in breathless interest and only the whites of their eyes were visible as J. Dalmus Steele, who is universally known north of 125th street and east of Eighth avenue as the "Alabama Titan," because he came to New York from Birmingham, where Octavus Roy Cohen and the steel mills are, repeated after James C. Thomas, former Assistant District Attorney, the solemn if somewhat involved oath as follows:

"I, J. Dalmus Steele, solemnly swear to uphold the Constitution of the United States and the State of New York, and I pledge to the people of my country, State and city, and particularly to the people of Harlem, the deepest respect for all those principles that will give them equal rights and liberties."

For Negro Trade Week.

Mr. Steele was elected two months ago by a margin of more than 10,000 votes in an election in which the ballots were cast in the stores of Negro merchants of Harlem. He stood with both ample feet on the platform plank, called the one-year extension plan, which provides that the first week of each month shall be known as Negro Trade Week. During that wek citizens of Harlem are obligated to patronize stores owned or operated by Negroes exclusively.

The Alabama Titan is strong for organization. In an address to the audience last night he declared that organization is of "Gargantuan" importance.

"In this segregated, neo-Athenian, one-for-all-and-all-for-one community of Harlem," said Mayor Steele, "we must have organization that will be like Gibraltar; organization that will embrace churches, fraternities and the Republican, Democratic, Socialist, Socialist, Labor, Progressive, Communist and Mugwump parties. I have in mind that a strong unity like the Roman Empire, but far more compact and less sanguinary will help greatly in the development of the proper kind of leadership."

Prolonged applause greeted this announcement. Jimmy Walker in his quadrennial visits to Harlem when he promised that Tammany Hall will remember the colored man and brother never aroused a more enthusiastic outburst.

Usifructs of Service.

"These are," remarked the Mayor of Harlem in an aside to one of his aides on the platform as the applause was dying away, "sufficient usfructs of public service."

"Ain't it the truth" ejaculated the aid.

Mayor Steele was introduced to the audience by Channing Tobias, secretary of the National Colored Y. M. C. A. Ralph O. Gothard, executive secretary of the Harlem Business Men's Club, acted as master of ceremonies. There will be a grand reception to the Mayor tonight at the renaissance ballroom, 138th street and Seventh avenue.

The inauguration of a Mayor of Harlem was a surprise to Wireless Louis Zeltner, founder of the Locality Mayors of Greater New York, Inc., and Stitch McCarthy, Mayor of Grand street and Chief Mayor. They said they didn't know what they were going to do about it.

"From a merely cursory glance at their platform," said Mr. McCarthy, "I should say that it is too materialistic."

Racial Consciousness - 1932

SCHOOL HEADS TELL WHY THEY CAN OR CANNOT OBSERVE NEGRO HISTORY WEEK; SOME ARE AFRAID

English Editor Calls Exercises Impressive And Significant; Noted Historian And Author Endorse Annual Event

By CARTER G. WOODSON, Editor,
The Journal of Negro History

"We took no part in the celebration of Negro History Week this year," said the principal of a Negro school. "We have so many weeks to observe that when we have given our attention to all of them we have no time left to add another featuring the Negro." In other words there is no room in the school for the Negro. The Negro has time to learn about others but he has not the time to learn something about himself

"We desired to participate in the observance of Negro History Week," said another head of a Negro school, "but these white folks in this section are so peculiar that they might not like the idea of directing the attention of Negroes to things that might make them too haughty. The races are getting along well here now, and it will never do to disturb these peaceful interracial relations."

This is to say that when the Negro is cowed and is kept in a corner by his oppressor he is in an ideal state which should not be disturbed by Negro teachers.

"Is Woodson Safe?"

A white superintendent of schools of this point of view, on receiving Negro History Week Literature called upon a race leader to give an opinion concerning Carter G. Woodson. This school man desired to know the antecedents of this promoter of a movement which is now stirring the Negro mind.

Is this man Woodson safe? Can he be certified as a good Negro who will teach his people to stay in their place? Evidently this race leader could not endorse the undersigned because the work of the Association has never been warmly supported in that city.

These timorous, persons, however, have failed to keep abreast of the times. In watching the Negro to keep him in his place they have gone even farther than some of their co-workers consider necessary. Like the man who was told to stand erect tney have gone so far the other way that they are now bent backward.

Majority Favor Movement

The large majority of the city superintendents of schools and the heads of the state departments of education North and South approve the celebration of Negro History Week and assist in distributing among their teachers the literature for this observance. Those who object to this and correlated movements are not considered representative of the best thought of either race in this country.

In appreciation of Negro History Week, therefore, men of distinction have spoken in most flattering terms. H. W. Peete, a London newspaper man, carried with him to England a lasting impression of the Negro History Week exercises at Tuskegee Institute when he was visiting that institution three years ago. Writing about the work of the association for the Study of Negro Life and History in England this summer, Mr. Peete mentioned this particular feature as impressive and significant in giving the Negro a new thought as to his status and in convincing a hostile public that the achievements of Negroes are not to be despised.

Englishmen Impressed

Looking at Negro History Week at closer range, a teacher in the District of Columbia said, "I wish we could have something like this all the time. These exercises have improved my pupils 100 per cent. Discipline has become an easy problem. Inspired by the noble examples of the race set before them, these boys and girls have become ambitious to make the most of themselves, and being thus so seriously concerned, they have no time for the trifles which often draw so heavily upon the time of the youth."

Professor Benjamin Brawley of Howard University, looking at the celebration from the same point of view most heartily approves the effort and annually participates by giving as many addresses as possible at strategic points in the country.

At this opportune moment when the Negro should be thinking seriously of hmseilf, Professor Brawley believes that we should make a redoubled effort this year to make Negro History Week more significant than ever. Every city, county and state should be reached to secure a hearing for the romantic account of the Negro of today and yesterday.

Dr. Charles H. Wesley, a distinguished historian of the race, repeatedly urges that we "do something material for the advancement of this work by calling upon the public to make a substantial donation to the association for the Study of Negro Life and History during the second week in February. In this way the work may be enabled to go on with renewed vigor which increasing financial support will make possible."

Endorsed By Historian

If we are to prevent the Negro from becoming a negligible factor in the thought of the world, we must give of our means that investigators and writers may set forth in scientific form what the race has thought and felt and attempted and accomplished.

As we go forward with this celebration from year to year, then, we become more and more conscious of the wrong done the Negro race in reading it out of the pale of humanity and neglecting to teach the youth the important role played by the African before the days of slavery and segregation.

At the same time that we see the evil wrought by such a propaganda attitude of our teachers of history, too, we can appreciate how effectively we can counteract these undesirable efforts by unstintedly supporting the organization which is constantly bringing the Negro into the picture with the other members of the human family.

No Separate History

This celebration, then, is to be not so much a Negro History Week as a History Week. There is no such thing as Negro History or Jewish History or Chinese History in the sense of isolated contributions. The relations and interrelations of races, the close communication of peoples, and the widespread diffusion of ideas have made it necessary for one group so to depend upon the other and so to profit by the achievements of the other that it is difficult to have any particular culture ear-marked.

History, then, is a record of the progress of mankind rather than of racial or national achievement. For convenience we have labeled the record of the Negro as the history of this particular race because it has been omitted from the general histories. In this way we are trying to reincorporate the Negro into the curriculum.

Women Plan to Wage War Against Use of "Negress"

By Dr. CARTER G. WOODSON

Director of The Association for the Study of Negro Life and History.

I HAVE just been invited to address in Philadelphia a mass meeting to wage a war against referring to the colored woman as "Negress." This custom of thus addressing our women has become so offensive that persons of other races using this term run the risk of being insulted. I know that I would become righteously indignant if anyone addressed in this fashion a lady in my presence. I take the same inalterable position toward the use of such terms as "darkey," "auntie" and "uncle."

Carter G. Woodson.

I regret very much that, because of another engagement, that I shall not be able to serve my friends in Philadelphia, for I enjoy expressing a thought on the effort they have decided to make. Yet I am not sure that they would be pleased with what I would have to say. My method of dealing with such matters differs considerably from their procedure. Unless we learn to dignify womanhood among ourselves and do something to protect our women, the world will not change its attitude toward them. Holding mass meetings and passing resolutions to expurgate the dictionary will not solve this serious problem. If we succeed in doing for our women what other races have done for theirs, we shall have no trouble in securing recognition for them in the most exclusive social circles of the world.

At such meetings as may be held to improve our women I would urge that something constructive be undertaken. If we intend to elevate our women, we must find employment for them. Other races have discovered that unemployment is the cause of the degradation of most women. Russia, therefore, in spite of its other errors, must be commended for its effort to eliminate prostitution by providing employment for single women.

Unfortunately, some of us who employ women pull them down rather than lift them up. You would be surprised to know the large number of our distinguished men for whom respecting women cannot work. Often before a woman has been in one's office a week he wants to fondle and caress her.

Finding employment for our women, then, must be put on a higher level. They must be impressed with the seriousness of responsibility and must be given the opportunity to function efficiently in the new program of reconstruction for the Negro in the modern world. Our women have not been taken into our scheme of things. They have been carried along as a class capable of exploitation or treated as necessary evils in the struggle of man with grave problems.

Instead of holding mass meetings to expurgate the dictionary for the recognition of our women, I would organize neighborhood associations with a membership secured by a house-to-house canvass of all Negro families. I would develop out of these groups a city-wide consumers' league to establish and support enterprises in the area settled by Negroes and to compete beyond those limits for trade in other areas. I would try to arouse the women to the extent of doing their part in making the Negro just as much a producer as a consumer.

In other words, by using the resources at hand we can do for ourselves what we beg others to do for us. From such constructive efforts, too, we may get an increasing confidence in ourselves and do certain things which others have not undertaken.

In these days all things are possible. The world is passing through a period of transition when the re-

distribution of wealth is being effected by the depression. As the gigantic enterprises crumble in the disaster, smaller enterprises become possible. We do not have to sit around in the barber shop wishing for economic readjustment through volcanic eruption. It is coming gradually every day.

What we need to do is to wipe out about 99 per cent of our organizations and put the Negro to work on the problem of making a living and spending his leisure profitably. We need to get rid of our disorganizing organizers by forcing them to earn their bread in some profitable occupation. They see clearly what should be done, but they prefer to spend their time theorizing and complaining instead of doing something. In this way they have lived on the community as leeches. When you think of the little now being done to develop the Negro you have to wonder how we get along as well as we do.

Sometimes I am inclined to believe that, if the women had more voice in our affairs, we would be much better off. Our women are so much better than our men. It may be that they are not inherently so, but men have doubtless been touched by so many foul things of life that they have lost their sincerity and honesty. Certainly the women are more faithful to our people and they do more for the elevation of the unfortunate element than our men, who too often use their ascendancy in leadership for the exploitation of the unenlightened.

If the women can be organized to operate efficiently in some of these neglected spheres, there may be an excuse for their frequent meetings. If, like the men, however, they are to indulge in periodical frothing at the mouth until the political bosses come along with a pittance to buy them up in job lots, these meetings should be abandoned. The so-called leadership of the race has not yet reached a higher level than selling out. What is due to the credit of the race has been largely the achievements of individuals who have succeeded in spite of being disgraced.

LEAGUE HOLDS EIGHTH ANNUAL MEETING

Dawn of Tomorrow
11-20-32

COL. W. J. BROWN ADDRESSES MEMBERS OF ORGANIZATION.

The local branch of the Canadian League for the Advancement of Colored People held their eighth anniversary service last night in the auditorium of the B.M.E. Church, with Col. Walter James Brown, executive secretary of the University of Western Ontario as the principal speaker.

11-30-32

Col. Brown told of his first association with the League through the editor of The Dawn of Tomorrow, the late James E. Jenkins, during his studies at the University. He also told of his visit with a delegation to Tuskegee University, Alabama, where he saw classes of 700 negro girls and 900 negro boys all under the supervision of colored professors and teachers. He sketched the life of Booker T. Washington, founder of this school for his race.

The meeting was under the chairmanship of the president, Douglas M. Berry, and the executive secretary W. Myers, gave an inspiring account of the work of the league, how it came into existence through the efforts of the late Mr. Jenkins, eight years ago, and its aims to inspire the colored people to a higher standard of living. Rev. T. H. Jackson, in his message, encouraged the race to unite in the support of the league.

The report of the year ending November, 1932, was presented by the secretary, Mrs. J. F. Jenkins, showing a great deal of work accomplished by a band of 50 members and officers in assisting the sick and needy families of the race, supplying food, clothing and shoes.

Mrs. Boggis and Mrs. Paul Lewis were the soloists of the evening, and Mrs. Frank Budd recited a request number, "Don't tear the Old Church Down."

The anniversary will be continued with a chicken supper at the home of Mrs. M. Drake, 208 Simcoe Street tonight, the proceeds to go to the Christmas cheer fund.

GENERAL MOTORS' "PARADE OF STATES"

FOR some time now, General Motors has been conducting a radio "Parade of the States." In each one of these unusual programs the company pays glowing tribute to the subject of the evening. Last week North Carolina had its virtues extolled.

Boston Guardian
12-10-32

In brilliant language the announcer told how the rivers come burling down from the mountains to run great industrial projects and to generate electricity and other forms of energy; and how tourists go up in great numbers to the Sapphire country each year for health and recreation. Then he spoke of colleges: Duke, the University of North Carolina—but never a word about a Negro college; never a word about anything that showed the progress that Negroes have made in North Carolina.

Now it is an understood fact that General Motors pays for the advertising time it uses over radio hook-ups, and therefore may use that time as it sees fit. It may or may not mention Negroes, but it would seem only a fair return to give the hundreds of thousands of Negroes who buy automobiles, frigidaires and other General Motors products what the gentlemen of the street would call a "break."

Perhaps the announcer did not know, but in North Carolina there is the great North Carolina Mutual Life Insurance Company, a million-dollar Negro concern; and among the colleges there are Johnson C. Smith, Bennett, Shaw, and Livingstone. North Carolina is a great State, and Negroes have helped to make it what it is

2,500 ATTEND MEETING OF NEGRO STUDY GROUP

Constitution
11-16-32
Atlanta, Ga.

A total of 2,500 persons attended the second day's session of the Association for the Study of Negro Life and History, held Monday at the Sisters chapel of Spelman College and at Morris Brown University. Prominent educational leaders and workers for the advancement of the negro race made addresses.

"The Negro in Business" will be the subject of two lectures this morning at 10:30 o'clock at Clark University, and a business session will be held this afternoon in the library of the Atlanta University. Three lectures will be delivered at a meeting tonight at Spelman. On Monday the negro in slavery and reconstruction days; progress since emancipation and the negro in the professions were discussed.

Among the speakers were P. W. Holmes, Atlanta attorney; Professor R. W. Doyle, of Fiske University; R. W. Logan, of Washington, D. C.; C. A. Bacot', of Atlanta University; Dean J. H. Johnston, of the Virginia State College, and Dr. A. R. Jackson, of Howard College, Washington, D. C.

Racial Consciousness-1932

MESSENGER

Wilmington Del

APR 15 1932

HOARDING NEGROES

Mr. J. E. Spingarn, President of the National Association for the Advancement of Colored People, in leaving to attend the Hoover Conference on Hoarding to which he had been invited, stated:

"It is very considerate of President Hoover to recognize the National Asociation for the Advancement of Colored People and through the Association, the Negro. But I cannot quite see the appropriateness of inviting an association for Negro advancement to take part in a conference on hoarding. The Negro is not hoarding because for the most part he has nothing to hoard. The invitation is a little like inviting a starving man to a lecture on extravagance. The fact is the Negro is facing one of the greatest economic crises of his existence in America. He is thrown out of his job and white men are employed to take his place. If the President wants to help the Negro, let him see to it that discrimination on the job and in unemployment relief is stopped".

MEMPHIS, TENN.
EVE. APPEAL

FEB 27 1932

The Folly of Hoarding

Joe Taylor, Memphis negro, had not heard of President Hoover's anti-hoarding campaign. He had heard a lot of talk about "hard times," a great many lies about the instability of banks and he knew that he had worked hard for the money he had saved.

He thought the best place for that money was a small chest which he hid in his barn. In it he put his savings until they reached a total of $1,262. Monday of this week he had that amount in the chest. On Wednesday he did not have even the chest. Somebody had stolen it.

Joe now believes what any intelligent citizen could have told him, that if there must be hoarding the best mediums for it are innumerable sound investments or interest bearing accounts in savings banks.

ISSUES CALL FOR OBSERVANCE OF DOUGLASS DAY

Journal and Guide Norfolk Va.

National Equal Rights League Names February 14

BOSTON, Mass. — That every race, nation and national element within a nation that are strong and worthwhile and respected have national and racial days when they publicly observe the anniversaries of great events in which they played notable parts or of the births of characters who achieved greatness, thereby producing and perpetuating national and racial history, and that Afro-Americans should likewise have national race days to increase public respect, and advocate its cause, are sentiments voiced in the annual call to all Race citizens to establish a national "Douglass day" for public observance in February.

The league claims that Frederick Douglass makes an ideal character for celebration from the standpoint of the Race's contention against inequality and proscription since in his own person and remarkable career he exemplified the innate physical, intellectual and moral equality of the Afro-American with all white races of Americans. Douglass was also a benefactor of the country.

A very general observance, each bringing out all these points together with every possible effort for publicity and the participation of other Americans on the program, is held to afford a splendid opportunity to agitate any and all the disrespects and wrongs to the Race.

Feb. 14, birthdate, comes on Sunday. The league advises that Lincoln day observances be held on the 14th instead of the 12th as an extra feature of Douglass day exercises.

True Dramatization Of Negro Life Needed, Belief Of Woodson

Courier Pittsburgh Pa

2-13-32

By CARTER G. WOODSON

WASHINGTON, Feb. 11—A highly educated woman of much African blood said in my presence the other day, "It is shameful that I, a woman of culture, must stay here in Washington and suffer for recreation and intellectual stimulus because the theaters in the capital of the nation are closed to colored people."

"Right you are!" another in the conversation said with much feeling which I did not share because I had another thought which has long followed me.

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This peculiar situation offers the Negro a wonderful opportunity. Will he see it? His life is the real drama in America. He has passed through an ordeal which has enriched his experience with an unusual dramatic possibility. Why does not the Negro dramatize his own life and bring the world unto him? Paul Green, Eugene O'Neill, and Marc Connelly cannot do it. They see that the thing is possible, and they are trying to do it; but at best they misunderstand the Negro because they cannot think black.

During the celebration of Negro History Week I saw the right beginning in the rare opportunity which I had in seeing presented by children of the fifth grade a play called "The Two Races." It was based upon the struggle of the Negro for opportunity to elevate himself and serve his country. A colored boy playing marbles with a white boy on the way from school had his attention attracted to a book which the white boy accidentally dropped; and, upon

inquiring of his white friend as to what this book teaches, the colored boy learned that it was a volume giving the achievements of the great men of all races except the Negro, who apparently had done nothing worth recording. This information made the colored boy sad and estranged these lads who had been friends.

At that very moment, however, the muse of history appears upon the scene and discloses the real truth, which showed an array of great men of African blood who did much for the benefit of mankind. The colored boy, now rid of his prejudice, believes that the colored boy can do it and joins hands with him to help him do his part. Thus we see dramatized a new America.

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Racial Consciousness-1932

MESSENGER

Detroit, Mich

APR 15 1932

HOARDING NEGROES

Mr. J. E. Spingarn, President of the National Association for the Advancement of Colored People, in leaving to attend the Hoover Conference on Hoarding to which he had been invited, stated:

"It is very considerate of President Hoover to recognize the National Asociation for the Advancement of Colored People and through the Association, the Negro. But I cannot quite see the appropriateness of inviting an association for Negro advancement to take part in a conference on hoarding. The Negro is not hoarding because for the most part he has nothing to hoard. The invitation is a little like inviting a starving man to a lecture on extravagance. The fact is the Negro is facing one of the greatest economic crises of his existence in America. He is thrown out of his job and white men are employed to take his place. If the President wants to help the Negro, let him see to it that discrimination on the job and in unemployment relief is stopped".

MEMPHIS, TENN.
EVE. APPEAL

FEB 27 1932

The Folly of Hoarding

Joe Taylor, Memphis negro, had not heard of President Hoover's anti-hoarding campaign. He had heard a lot of talk about "hard times," a great many lies about the instability of banks and he knew that he had worked hard for the money he had saved.

He thought the best place for that money was a small chest which he hid in his barn. In it he put his savings until they reached a total of $1,262. Monday of this week he had that amount in the chest. On Wednesday he did not have even the chest. Somebody had stolen it.

Joe now believes what any intelligent citizen could have told him, that if there must be hoarding the best mediums for it are innumerable sound investments or interest bearing accounts in savings banks.

ISSUES CALL FOR OBSERVANCE OF DOUGLASS DAY

Journal and Guide
Norfolk Va.

National Equal Rights League Names February 14

BOSTON, Mass. — That every race, nation and national element within a nation that are strong and worthwhile and respected have national and racial days when they publicly observe the anniversaries of great events in which they played notable parts or of the births of characters who achieved greatness, thereby producing and perpetuating national and racial history, and that Afro-Americans should likewise have national race days to increase public respect, and advocate its cause, are sentiments voiced in the annual call to all Race citizens to establish a national "Douglass day" for public observance in February.

The league claims that Frederick Douglass makes an ideal character for celebration from the standpoint of the Race's contention against inequality and proscription since in his own person and remarkable career he exemplified the innate physical, intellectual and moral equality of the Afro-American with all white races of Americans. Douglass was also a benefactor of the country.

A very general observance, each bringing out all these points together with every possible effort for publicity and the participation of other Americans on the program, is held to afford a splendid opportunity to agitate any and all the disrespects and wrongs to the Race.

Feb. 14, birthdate, comes on Sunday. The league advises that Lincoln day observances be held on the 14th instead of the 12th as an extra feature of Douglass day exercises.

True Dramatization Of Negro Life Needed, Belief Of Woodson

Courier
Pittsburgh Pa
2-13-32

By CARTER G. WOODSON

WASHINGTON, Feb. 11—A highly educated woman of much African blood said in my presence the other day, "It is shameful that I, a woman of culture, must stay here in Washington and suffer for recreation and intellectual stimulus because the theaters in the capital of the nation are closed to colored people."

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Called upon to explain my apparent indifference, I tried to explain that, although I fight such segregation I suffer less from this particular form of discrimination than they do, because I am a Negro whereas they are segregated white persons with an infusion of African blood in my veins. There are much a few worth while plays on the stage that I do not miss very much in being denied this opportunity. The stage in America, moreover, is an agency for racial propaganda which I am not anxious to promote. The stage has reached a point of stagnation, and unless it gets a new stimulus from the proper source it is going to develop into the worst sort of evil.

This peculiar situation offers the Negro a wonderful opportunity. Will he see it? His life is the real drama in America. He has passed through an ordeal which has enriched his experience with an unusual dramatic possibility. Why does not the Negro bother with such a play as this. They dramatize his own life and bring the world unto him? Paul Green, Eugene O'Neill, and Marc Connelly cannot do it. They see that the thing is possible, and they are trying to do it; but at best they misunderstand the Negro because they cannot think black.

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At that very moment, however, the muse of history appears upon the scene and discloses the real truth, which showed an array of great men of African blood who did much for the benefit of mankind. The colored boy, thus enlightened, becomes inspired to do something great; and the white boy, now rid of his prejudice, believes that the colored boy can do it and joins hands with him to help him do his part. Thus we see dramatized a new America.

The play was the crude product of a District of Columbia teacher who has a program of realistic education. She has the right idea, although she lacked the dramatic ability to give it the finishing touch of an artist. We have here in Washington, however, several teachers who are well trained and their work is not overlooked by the "miseducated highly educated class" of Negroes who have been thoroughly trained to despise their own. When these directors of dramatics stage a play they take up Shakespeare and the like. They have the idea that in some way Negroes can give the Nordics a few points on dramatizing their own life.

The performance, however, is horrid. You see a Negro with his face painted, his flat nose pinched up, and his hair straightened sometimes to good effect, but in case of flat feet or protruding shin bones the sight is awful; and I am praying that I shall not see it again in this life. This going to the extreme, however, show the sort of thoughtlessness or lack of mental balance which has resulted from the miseducation of the Negro in the United States. Thus the Negro is trained and thus he face stage a man of the lower social order as having some virtue. All elements of the Negro life, of no service to himself and none to anybody else except to imitate others and do what he is told to do. In other words, the educated American Negro has no traditions and criminals. This is precisely the and he has been taught to despise those of the African.

The Negroes, however, are not the only people in the world to have this attitude. People of independent st have shown such nonsense. In the ly of literature of nations we note well the turning

May we not hope that some day picting French life as it was; and the Negroes will find themselves as they gave him a hearing which fl- the French about the middle of nally meant the coming of a larger e seventeenth century? While the freedom accelerated later by the ro- ssic drama like that of Racine and manticism of Beaumarchais, Cha- orneille he the stage of Paris, teaubriand, and Madame de Stael. oliere started with country players Some of these days, too, the Negro dramatize the life of the people. will awake. He will not always slum- e produced, there be, such comedy in his present slavery. We must es as the "School for Wives," the believe that he will arise and ad- chool for Husbands," the "Wise dress himself to the tremendous task omen," the "Citizen Who Apes the before him. Let us hope that the obleman," and the "Doctor In Spite awakening will not come too late. It Himself." The misguided stage cannot be brought about through the and its followers all but suddenly powers now in control of the race. realized that this man was really de- The large majority of those in do without it.

charge of our schools and churches have no conception of the demands of the hour and no courage to meet these exigencies if they understood them. The Negro must undergo a right-about-face in his thinking, and with a new leadership in all spheres he must go to battle with the determination to conquer or to die. Not until then can the race start upward in the direction taken by the Jews and other oppressed people who struggled against odds and triumphed over opposition.

WOODSON SAYS NEGRO FINDS DIFFICULTY IN LEARNING FROM THE DEPRESSION

(By CARTER WOODSON)

A friend of mine came to town last week looking for employment. He has been in business but his firm recently failed. He had some high-sounding plans for the future which will work out successfully just as soon as this depression passes over. He could not explain to me, however, exactly when that will be; and we hope he has for great results from the plans to be carried out by Hoover did not register on me, for I do not think that the President knows what he is doing or what he is talking about. Most of what he says on the economic situation reads like an essay of a high school boy. 3-24-32

The fact is that there is no any depression anyway. As one has wisely said, we are merely returning to normal conditions. In this process we are suffering because of the unwillingness of Hoover and his co-workers to readjust matters on the lower economic level to which we must eventually go. While one man is willing to make the sacrifice of working for lower wages or to accept the former price for his products the others backed by trades unions and politicians are unwilling to sacrifice anything. For this reason nobody can do well under the circumstances. The products turned out by high priced labor are beyond the reach of the poorly menial workers and, therefore, not much in demand. Houses are out of repair because of the inability of landlords to pay high wages required by building mechanics. Rent is too high and taxes continue exorbitant to provide just as high salaries for government employees as they received in 1919.

A change, however, is inevitable. We shall have to return to the time when mechanics and artisans received $4.00 or $5.00 a day instead of $15.00 or $20.00 and when a conductor on a train received $100 a month instead of as much as a governor of a State. In those days when most of us worked for a dollar or two a day, we could board for ten dollars a month and paid three dollars for a pair of shoes and eight dollars for a suit of clothes. We did not have many luxuries, and did not feel the need of them. We walked to work in the morning and walked back home. We had a better appetite then than we have today after riding in our fine cars; we enjoyed better health, and we lived longer than we do now at this poor rate.

Nobody wants to go back to that state of affairs, you will say. But what is the difference? It is merely a matter of all suffering alike or enjoying things equally. None of us are entitled to more than the comforts of life, and few of us under the best circumstances will ever be able to afford more for any long period. Our speculators inflated everything and made us believe the contrary; but he that lives by speculation may die by it, as it is happening through our inevitable deflation.

It is certain that the world will hardly get rid of conveniences like the automobile and the aeroplane; but these things must be used for the comfort of mankind rather than to stimulate luxurious and riotous living. The world has made considerable progress in recent decades, but we have not yet worked out a scheme by which every man can have a place and a yacht. Only those who have been unusually fortunate or who have taken advantage of the weak can afford these things.

We poor Negroes who have never had very much find it difficult to live according to the standard of the speculators who have hurled us economically downward when they said they were pushing us upward. They destroyed billions of wealth during the World War; and we must pay for all of it before there can be any real readjustment. The temporary demands for luxuries which the abundance of cheap money created brought us the wave of a dangerous prosperity, and these economic marplots are still fighting readjustment by trying to mtaintain high wages to keep things going as before. There is no economic foundation upon which to build such a structure, but Hoover and his friends are trying to make themselves believe that we can do it and hold on to our luxuries.

Among the Negroes there has been such a little cooperation that we do not control enough wealth to justify any large outlay in luxuries. Yet most of us are as unwise as a Negro business man who came to our town recently in a ten thousand dollar car representing a firm with only one hundred thousand dollars invested. It is only a matter of time before his firm will be no more. He started out destroying his business at the very source. While we are thus spending our means and ourselves in riotous living the foreigners come to dwell among us in modest circumstances long enough to get rich and to join those who close in on us economically until all the hopes for our redemption are lost.

If the Negroes of this country are to escape starvation and rise out of poverty unto comfort and ease, they must change their way of thinking and living. Never did I see a more striking demonstration of such a necessity than the other day when a young man came to me looking for a job. He was well bedecked with jewelry and fine clothes, and while he was in my office he smoked almost enough cigars to pay my board for that day. A man of this type in a poverty stricken group must suffer and die.

A young woman recently displaced in a position from which she received considerable income for a number of years approached me not long ago to help her solve the problem of making a living. I could not feel very sympathetic toward her, however, for she had on a coat which cost enough to maintain me comfortably for at least two years. While talking with me, moreover, she was so busy telling me about what she wanted that she had little time to inform me as to what she can do to supply her needs.

A man whom I know is decidedly handicapped by having lost a better paying position and must now work for a little more than half of what he has been accustomed to earn. With his former stipend he was able to maintain two or three girls in addition to his wife, and he drank the best of bootleg stuff available. In now trying to do all of these things on a small wage he finds himself following a most tortuous course to make his ends meet, and he suffers within as well as without.

This undesirable attitude toward life results from the fact that the Negro has learned from the white man how to spend money much more rapidly than he has learned how to earn it. During these days, therefore, it will be very wise for us to concentrate on the wise use of money and the evil results from the misuse of it. In large cities like Washington Baltimore, Philadelphia N.ew York. and Chicago we earn millions and millions every year and throw these vast sums immediately away for trifles which undermine our health, vitiate our morals, and contribute to the undoing of generations of Negroes unborn.

NEGRO LAWYER VS. WHITE

Christian Recorder
7-30-32

Many Negroes with the inferiority complex think that it is necessary to get a white lawyer. In Philadelphia this is worse than any place we know. Here we have 32 lawyers, but so-called leaders pass over their own to employ whites. The other day we saw a young Negro lawyer hired by common people "whip the boots" off of a veteran white lawyer hired by Negro leaders. One woman said: "I never was in a court before in my life, but it certainly did my heart good to see the colored lawyer win." Brethren, if we must go to court, let us use our own lawyers.

OBJECTS TO USE OF "NEGRO" IN NEGRO PAPERS

To The Editor of the Tribune:

As a reader of the TRIBUNE, I wish to say that we as a race have progressed and have achieved a standard in education, religion, and society and are able to measure arms with any race upon the face of the earth.

This being true it is upto the leaders of the race to keep this standard by making displays of the very fine qualities of the race. It is evident that we are Negroes and are segregated by the opposite race which we feel ourselves equal. Why segregate ourselves in our own newspapers by using the word "Negro' 'in heavy printed headlines when the matter is being printed in a colored paper? I am making this criticism not only to the Editorial Staff of the TRIBUNE but to every one who contributes news articles to the TRIBUNE.

I hope that the staff of this paper will urge and advise every one who writes an article for this paper or any other colored paper, to guard against using the word "Negro" unless the matter is to be printed in a white paper only for distinction and in turn when an article concerning the opposite race is printed in our paper use "white" or what not for distinction only.

If this is done I feel that it will be a great asset to the race intellectually. We are elevated in so far as we elevate ourselves and if we are to maintain this standard of ours we must abolish everything that might cause one to feel inferior and let it be inserted in the minds of our people that we are not inferior and do not possess any inferiority complex. I a mmaking this criticism to all colored newspaper concern for publication and I hope that it wil be read by every reader of the TRIBUNE.

S. M. BARMVELL
2049 Ridge avenue.

Racial Consciousness—1932

A Monument To The Great Old Statesman Frederick Douglas

National Negro Voice

I have this day introduced in the House a Resolution (H. J. R.) calling for the erection in the National Capital of a memorial to Frederick Douglass, the fugutive slave whose name will ever survive as one of America's most eloquent orators as well as one of the most profound thinkers of his time. 8-1-32

The life of Frederick Douglass epitomized the struggle of the Negro race in its rise from the abysmal depths of slavery. He saw the slaves, including himself, emancipated; but he realized that freedom brought duties and responsibilities, and created expectations which must needs be fulfilled. He taught the colored people that they must maintain a high state in the Republic and could not be mere driftwood in a stream. He fought and bled to achieve for his people equality of opportunity in industry and education. He knew that they had entered the portals of freedom with the greatest handicaps,—without money, without friends, without shelter and without food. The land which they had watered with their tears, enriched with their blood, and tilled with their hard hands was owned by those who did not wish them well. They were forced to leave their familiar quarters to seek shelter and food elsewhere. The marvel is not so much that the race made great progress, but that it was not exterminated.

But much of the progress made was due to the influence and efforts of Frederick Douglass. He did more for the colored people in America than anyone else of his own race. He was a born orator and swayed thousands to espouse the cause of the colored race. With no education except that which he snatched as a slave beside candlelight, he became most proficient in the study of rhetoric, logic, politics and history. Few men have equalled him in his power over an audience. A rugged honesty and fine sincerity of purpose weaved its way through all his words and deeds. His was a fearless courage that achieved for him honor and distinction.

He was the trusted confidente of Lincoln and Grant and many other statesmen. What George Washington was in the darkest hours of American independence, what Abraham Lincoln was to this country in its hours of travail, what General Grant was in the Wilderness, "fighting it out along that line if it took all summer", what Toussaint L'Ouverture was to the Black Republic of Haitii when the armies of Napoleon were encamped about it, attempting its reenslavement, that and more was Frederick Douglass to his people, in their struggle before and after Emancipation.

In the Revolutionary War the Negro fought for us and with us. In the War of 1812, Jackson at New Orleans found their assistance necessary in the defense against England. In the Civil War when Lincoln called upon them for assistance they responded gallantly; nor were they found wanting in the Spanish-American or the World War. Many of the colored troops went through the valley of the shadow "to keep the world safe for Democracy". Should not our men in public life, therefore, have a care lest by forcing the colored race outside the law they destroy that love of country which is so needful for a nation's defense in the day of trouble.

Such a monument would serve to remind this nation of its responsibilities to the colored race, upon whom it foisted the bondage of slavery, and to whom it should now lend a helping hand. Instead of proscription, there should be sympathy; instead of resentment there should be charity. The way of the colored people should not be disputed at every turn of the road. Unfortunately for the colored man, if he comes in rags and wretchedness, he meets the public demand for a negro. He may not provoke anger, but he provokes derision. But let him presume to be a gentleman and a scholar, he is then naturally out of place; he excites resentment, he calls forth stern and bitter opposition. No matter what his ability and talents may be, the bar sinister is upon him. All this should not be. We are prone to judge the colored race by the exemplification of those who stray from the paths of righteousness; we should judge them as well by the flower of the flock, by their great and good men.

A monument to the memory of Douglass has been erected at Rochester, New York, where he is buried, but he should be enshrined at the national capital, where he libed for so many years as the "Sage of Anacostia". Such a memorial should lead the youth of the land, both near and far, to study the character of this great man and draw from it lessons urging them on to higher and more noble effort.

It is hoped that a Committee of representative citizenry will be formed to raise the necessary funds for this project.

Emanuel Celler,
Representative, 10th N. Y. District.

THE FUNCTION OF RELIGION IN THE GROUP CONSCIOUSNESS OF THE NEW NEGRO

By THE REV. R. W. STENNETT, A.M., B.D. *Oberlin, Ohio*

THE effect of the schools we shall discuss in another part of the paper.

The Public Press—"In 1863 there were only two newspapers in the United States published by colored persons. The first Negro newspaper published in the South, *The Colored American*, began publication at Augusta, Ga., the first week in October, 1865. J. T. Shufter was editor.

"Only one of the Negro periodicals now being published, *The Christian Recorder*, was published before 1865. There are now four hundred periodicals published by or for Negroes. Their classification is as follows: Religious periodicals, 70; school periodicals, 85; organs of national associations and magazines of general literature, 7; fraternal organs, 30; and newspapers, 220. There are also 29 monthlies, bi-monthlies, and quarterlies."*

Recognizing the power of the public press and its influence in the development of public sentiment, cognizant also of the extreme racialist views which the advocate of religious education should interpret, and also the group consciousness which these papers are molding, the soul of the Church should be fired with the determination to make this molding process Christian. Some of these papers thrive by the pitting of the white group against the colored. This tendency should be pointed out as dangerous, tending to nullify democracy in that people lose sight of real issues in such conflicts.

The real attack on the Church is being made by the public press. They claim that the Church has not kept step with the new Negro. Of course, to some extent this is true, but this non-sympathetic attitude has been chiefly hurled at the Church by materially minded men who seek to throw the Negro's group consciousness into materialistic avenues.

Negro Business

This leads us to consider his business. "In sixty years the Negro has made rapid progress in the busines world. There are over seventy thousand Negro business enterprises of various sorts in America. The annual volume of business is over $1,500,000,000."* There is a school which advocates coercion as a means of bolstering up and making formidable the Negroe's purchasing power. Professor Sims, of Oberlin College, says: "By coercion, pressure, or force is meant the use of social power. And by social power should be understood group intelligence, knowledge, skill, organization, numbers, and wealth pooled and focused to desired ends."

Thus the Negro's procedure calls for a concentration and direction of his group resources with a view to using them to the advantage of his group and to the enhancing of his power as rapidly as possible. If and when this is done the Negro will be in a position where he will no longer have to beg for justice and opportunity to pursue life and happiness as he likes, but will be able to exact justice and command opportunity.

This is the spirit of the business world among Negroes. They say "get" in order to demand. When you can demand you are also in a position to command. The National Association for the Advancement of Colored People, and the National Negro Business League with its subsidiary branch, The Colored Merchants' Association, are run on this theory. Economic independence is certainly a factor, and possibly at this stage of the game the Negro has made it the most outstanding factor, centering the solution of the whole problem upon the power of collective bargaining and the force obtained through collective bargaining. If the group would solidify their buying power and make that buying power racial, there would be better wages paid, better living conditions maintained, and more wage earners employed. There are dangerous tendencies in the most carefully worked-out generalized plans, but before we consider these tendencies we shall introduce you to the findings of a questionnaire submitted to thirteen Negro colleges. Reports were received from nine of them, also findings from Negro students in one mixed college of white and Negro students. Tabulations of the following 350-316-9 (3) Should there be only one Negro denomination? 342-25-8 (4) Should Negro children be taught about slavery? 350-8-8 (5) Should Negro children be taught to sing Negro spirituals? 141-225-9 (6) Should Negro spirituals be sung for white people's entertainment? 175-191-9 (7) Should Negro spirituals be sung chiefly as songs of worship? 289-80-6 (8) Should religion be taught in college? 346-13-6 (9) Should college students study

Stennett-Oberlin Questionnaire

Most of these questions require a yes or a no answer, but we would greatly appreciate any qualifying answers you feel inclined to write on the margin or reverse side.

1. Do you believe in a personal God?
2. Do you believe in a super-personal God?

Total 336-122-17 (1) Do you believe in

Total 346-13-16 (2) Do you believe

A Monument To The Great Old Statesman Frederick Douglas

deeds. His was a fearless courage this should not be. We are prone to that achieved for him honor and dis- judge the colored race by the exem- tinction. plification of those who stray from

He was the trusted confidente of the paths of righteousness; we should Lincoln and Grant and many other judge them as well by the flower of statesmen. What George Washington the flock, by their great and good was in the darkest hours of Ameri- men.

I have this day introduced in the can independence, what Abraham A monument to the memory of House a Resolution (H. J. R.) call- Lincoln was to this country in its Douglass has been erected at Roches- ing for the erection in the National hours of travail, what General Grant ter, New York, where he is buried, Capital of a memorial to Frederick was in the Wilderness, "fighting it where he is enshrined at the Douglass, the fugitive slave whose out along that line if it took all national capital, where he lived for name will ever survive as one of summer", what Toussaint L'Ouver- as the "Sage of Anacostia". America's most eloquent orators as ture was to the Black Republic of a memorial should well as one of the most profound Haiti when the armies of Napoleon a memorial to thinkers of his time. lead the youth of the land, both near and far, to study the character of Douglass, who were encamped about it, attempting and draw from it The life of Frederick Douglass its reenslavement, that and more inspiration and draw from it epitomized the struggle of the Ne- was Frederick Douglass to his peo- them on to higher gro race in its rise from the abysmal ple, in their struggle before and and more noble effort. depths of slavery. He saw the slaves, after Emancipation. It is hoped that a Committee of citizenry will be formed to raise the necessary funds including himself, emancipated; but he In the Revolutionary War the Ne- gro fought for us and with us. Informed to raise the necessary funds realized that freedom brought duties gro fought for us and with us. for this project.

Emanuel Celler, and responsibilities, and created ex- the War of 1812, Jackson at New Representative, 10th N. Y. District. pectations which must needs be ful- Orleans found their assistance neces- filled. He taught the colored people sary in the defense against England. that they must maintain a high state In the Civil War when Lincoln in the Republic and could not be mere called upon them for assistance they driftwood in a stream. He fought responded gallantly; nor were they and bled to achieve for his people found wanting in the Spanish-Ameri- equality of opportunity in industry can or the World War. Many of the and education. He knew that they colored troops went through the val- had entered the portals of freedom ley of the shadow "to keep the world with the greatest handicaps,—with- safe for Democracy". Should not our out money, without friends, without men in public life, therefore, have shelter and without food. The land a care lest by forcing the colored which they had watered with their race outside the law they destroy tears, enriched with their blood, and that love of country which is so tilled with their hard hands was needful for a nation's defense in the owned by those who did not wish day of trouble. them well. They were forced to Such a monument would serve to leave their familiar quarters to seek remind this nation of its responsi- shelter and food elsewhere. The bilities to the colored race, upon marvel is not so much that the race whom it foisted the bondage of sla- made great progress, but that it was very, and to whom it should now not exterminated. lend a helping hand. Instead of pro-

But much of the progress made scription, there should be sympathy; was due to the influence and efforts instead of resentment there should of Frederick Douglass. He did more be charity. The way of the colored for the colored people in America people should not be disputed at than anyone else of his own race. He every turn of the road. Unfortunate- was a born orator and swayed thou- ly for the colored man, if he comes sands to espouse the cause of the in rags and wretchedness, he meets colored race. With no education ex- the public demand for a negro. He cept that which he snatched as a may not provoke anger, but he pro- slave beside candlelight, he became vokes derision. But let him presume most proficient in the study of rhe- to be a gentleman and a scholar, he toric, logic, politics and history. Few is then naturally out of place; he men have equalled him in his power to move an audience. A rugged honesty excites resentment, he calls forth and fine sincerity of purpose weaved stern and bitter opposition. No mat- its way through all his words and ter what his ability and talents may be, the bar sinister is upon him. All

THE FUNCTION OF RELIGION IN THE GROUP CONSCIOUSNESS OF THE NEGRO

By REV. R. W. STENNETT, A.M., B.D. Oberlin, Ohio

The effect of the schools we shall discuss in another part of the paper. The Public Press (Negro and white) and periodicals published by or to the Negro newspapers in the United States, began publishing in the 1820's. The first newspaper published in the interest of the Negro race, was edited by colored persons. The first week in March, 1827, John B. Russwurm and J. T. Shuffer was editor. will be able to exact justice and command opportunity.

The Negro periodicals now published, *The Christian Recorder*, *The Colored American*, *The Christian Reporter*, *The Southern Workman*, *The Voice of the Negro*, *The Crisis*, *Opportunity*, *The Journal of Negro History*, *The Journal of Negro Education*, *The Negro Church*, *The Negro Year Book*, *The Negro Yearly*, *The Negro Farmer*, *The Negro Business League Quarterly*, *The Negro Educational Review*, *The Negro Music Journal*, *The Negro History Bulletin

the Bible?

20-344-11 (10) Will education alone solve the Negro problem?

(11) Number, in order of importance in solving the Negro problem: Coercive method; co-operation with whites; economic independence; group consciousness; individual initiative; religion. (1) Economic independence, (2) group consciousness, (3) individual initiative, (4) co-operation, (5) religion, (6) coercive method.

59-286-30 (12) Has the Church met its responsibility in helping the Negro socially, politically, and economically?

290-69-16 (13) Had the leaders of the Church soon after the Civil War taught the Negroes material investment as well as spiritual, would that have helped solve the Negro problem?

23-336-15 (14) Is education plus morality enough for Negro leaders?

189-173-13 (15) Should we have a National Negro Political Party?

(16) Name five outstanding present-day Negro leaders, in order of influence. (1) DuBois, (2) R. R. Moton, (3) Oscar De Priest, (4) M. Johnson, (5) J. W. Johnson.

56-300-19 (17) Do most Negroes desire to be white?

286-80-9 (18) When Negroes pass as whites is it chiefly for financial reasons?

236-135-4 (19) Is economic competition the chief cause of race prejudice?

318-52-5 (20) Do you know more mixed than full-blooded Negroes?

64-277-34 (21) Will socialism or communism solve the Negro problem?

71-297-7 (22) Will the ideals of Jesus of Nazareth solve the problem?

257-94-24 (23) Do you think the majority of colleges and professional people go to church? If not, why not?

(24) Is friction likely to become more? Why? More, 86; less, 263; doubtful, 26.

(25) Is the Negro more or less criminally inclined than the white? Why? More, 30; less, 84; doubtful, 261.

62-291-22 (26) Do colored people to any great extent protect criminals?

60-306-9 (27) Of the murders you read about and know about personally among Negroes, is the majority among the educated class?

328-29-18 (28) Does Christianity have personal values for you in the solution of your problems?

296-46-33 (29) Would you say that half of the murders among Negroes in the South have been done by white people?

185-176-14 (30) Is it natural for Negroes to protect Negro criminals?

181-150-44 (31) Do you think it is advisable for the Negro to resist by force any force directed against him? Why or why not?

37-329-9 (32) Do you believe "companionate marriage" would help Negroes in their social and religious life?

283-80-12 (33) Do you believe that "birth control" is a necessary element in the solution of the Negro problem?

(34) What challenge do you think the Negro problem brings to religious education?

Religion has always found a very ardent support in the Negro and is destined always to play a part in his life. The transmissive power in religion and religious beliefs seem to be demonstrated in his religious history. Servitude and oppression have driven him to the development of his soul life, and gives him the mystic outlook; but with a power of appreciation for the ills of others. In this process of the development of his feelingful life, tuned with his high emotional tendencies he sometimes went off on a tangent and caused his sentiment and emotion to control his worship. Possibly he is not entirely responsible for this. His rich religious heritage coupled with the fervent zeal and evangelistic passion of the Church when his soul was the chief concern, met, and mingled, and might have produced this ecstatic, unexplainable joy so prevalent in his early religious life. But it should be stated here that it is difficult to accurately describe his religious worship. In some cases the procedure is orderly, ritualistic, formal, while in others it is less orderly and given to spontaneity. Among the educated class it is sometimes a form of group expression; and since the new Negro is struggling for a better interpretation of himself as a man, the Church must find a way, a middle ground, if you please, where the teachability of religious education will mix with the feelingful tone of the evangelistic emotional appeal, and produce a new interpretation of religion. This will capitalize the new Negro, who still believes in God, not blindly, and who rests his beliefs not on the crude primitivity of beliefs and practice of some popular church, but on the eternal realities of life.

He believes in his church. The weakest point in the Negro church life is his ministry. Many reasons have been advanced as to why the Negro ministry is weak: Lack of adequate leadership, lack of trained leaders, lack of finance, genuineness of purpose, and lack of will to sacrifice, together with selfishness. Whatever the principal cause may be, the Church is woefully weak just here. Of course, there are men of training and ability in the Negro churches who will measure favorably with other races. What we mean is that as a group the majority of the ministry is weak. Nevertheless, this does not in any way minimize the faith of the Negro in his church. The old Negro is a denominational faith, and r[illegible] of any other denomination save h[illegible] was religious. The conflict of denominations raged bitterly until recent years, when enlightenment has brought a more liberal spirit into the church. Today, as is seen emphasized with the large vote against one Negro denomination in the questionnaire, the new Negro is not emphasizing dogmas and creeds. He is demanding a liberalized church regardless of denominational tenets, where the gospel of God can be heard. Possibly the war has much to do with this changed viewpoint, as the tendency has increased rapidly since then. "The religious life of the Negro suffered tremendously during the World War. If the international mind of the preacher, the increase of Church operation, the socialized task of the city church, the large programs of religious endeavor, the denominational co-operation, the spiritual awakening, and the racial solidarity are benefits derived from the World War, it it true that all these could have been attained for the Negro church at a price by no means commensurate with that paid in death of men, in propagating lies, in fightings, in schisms, in politics, in spiritual losses, and in sexual immorality. There is still a place for some prophet of civic righteousness to build his platform upon the mountains and echo down to twelve million black souls that the Negro church has outlawed war that organized inter-

LEADERSHIP

Wanted, twenty-five people to write the Editor of the Argus suggestions as to whom they would select as a leader among his or her people in the City of St. Louis. 9-2-32

Should it be too difficult to point out one person, the Editor will welcome any suggestion along any line which will lead to any plan of selecting leadership, that is whether there should be two or more, and if so how they are to be selected and who is to name them. It will be the purpose of the Editor to publish such suggestions—Thank you.

The Negro Woman in American Life

Nashville Tyloe

By Annie B. Cheers

Nashville Tenn.
9-2-32

In the history of the Negro race in America. No more heroic work has been done than that performed by the Negro woman. The great responsibilities of life have naturally drifted to the men, but who can measure the patience, the love, the self-sacrifice of those who in a more humble way have labored for their people and even in the midst of war striven most earnestly to keep the home fires burning and today with the complex problems of American civilization, woman is being called on to share in this great burden. Whether in public life, education, religious, or business, the Negro woman is making her way and reflecting credit upon a race that for so many years has been struggling to the light. One of the outstanding characters I might mention is Mary Church Terrell, who was born in Memphis, Tennessee. When very young her parents sent her to Ohio to be educated and there she remained until she was graduated from the classical course in 1884. For two years she taught at Wilberforce University in Ohio and one year in high school in Washington. Desirous of broadening her attainments she went to Europe for a period of study and travel. She remained two years spending time in France, Switzerland, Germany and Italy, generally improving herself in language. In public life and higher graces of society no woman of the race has commanded more attention than Mary Church Terrell. She was a woman of keen intellect and rich culture. The life of this great woman is not only an example for the young women of the Negro race, but for all American women.

Let me entreat the young women of today who desire to prove themselves potent factors in the elevation of our race and nation, study and strive to emulate the life of this great woman for no race is greater than its women.

Toil to win for the race a name
Strive bravely and true
There is no way to win the fame
For race and nations true.

Racial Consciousness—1932

National Co-operation Promised in Celebration of Negro History Week

Executives of Several States Send Messages of Encouragement to the Association, Which Sponsors Movement

The Association for the Study of Negro Life and History has been assured of nationwide co-operation in the seventh annual celebration of Negro History Week, which will begin February 7.

Words of encouragement have come to the association from all parts of the country. The Department of Education of Pennsylvania will be glad to "co-operate in this worthy project." The state commissioner of New Jersey assures the association of his willingness to do likewise. The state superintendent of instruction of Indiana has directed the attention of his county superintendents to this celebration. The state superintendent of Illinois will emphasize its importance in an article in the state official journal. Other expressions of similar import have come from West Virginia and Delaware, which have always manifested much interest in Negro History Week.

In the South the interest in Negro history is equally as great as it is in other parts. The state superintendent of public instruction of Virginia expresses his delight in distributing the literature from his office. The educational authorities of North Carolina assure the association that they will respond warm-heartedly as heretofore. From Georgia comes the request for the details of the celebration. Alabama will be glad to promote the effort and one co-worker has asked for 2,000 pamphlets. Florida is giving the celebration prompt attention. Mississippi has requested twice as much literature as heretofore. Louisiana writes that the project will have "our support and cooperation." Texas authorities say: "We are distributing the literature at strategic points in our state."

From the schools themselves come reports of actual preparation, some of which date from the very beginning of the year. Plays and pageants will be staged at various points. Men of scholarship and distinction are being engaged for addresses on Negro life and history. Students themselves, moreover, are preparing their own exercises by using their books on the Negro recently purchased as a result of the desire to know something about the background and the achievements of the race.

The association is supplying every church or school free of charge with at least one copy of the Negro History Week pamphlet, which gives the details of the celebration. Persons thus interested should write to Dr. Carter G. Woodson, 1538 Ninth street, N. W., Washington, D. C.

PROMINENT WOMEN PORTRAYED

(Rayford W. Logan)

Biographies of women are rare in any country. Miss Sadie I. Daniel and the Associated Publishers, of Washington, D. C., have consequently made a significant contribution to the rapidly growing literature about Negroes, by Negroes and for all students, by giving us these sketches of seven eminent contemporary Negro women: Miss Lucy Laney, Mrs. Maggie L. Walker, Mrs. Janie Porter Barrett, Mrs. Mary McLeod Bethune, Miss Nannie H. Burroughs, Mrs. Charlotte Hawkins Brown, and Miss Jane E. Hunter.

Miss Daniel's choice for her own female hall of fame is well justified if one keeps in mind that she is depicting the activities and achievements of women who have created brick and martar edifices. This reviewer who has seen the results of the labors of all these strong characters except those of Miss Laney and Mrs. Bethune feels that the praises bestowed upon them are amply justified. Actual photographs provide convincing proof to any who, like the true Parisian to whom the Louvre is a department store, have failed to pay a visit to these monuments of unflinching determination.

After reading these biographies, the student will naturally ask himself whether there is any common denominator which accounts for the results obtained. One thing is evident immediately—that is, the almost complete absence of men from the picture. These seven women are apparently either single or widows. Their mother rather than their father constituted the dominant influence in their instruction and in their education. All of them came from poor, hard working, respectable families. Five of them built in the south and two in border communities, and all of them won the support of southern friends and northern philanthropists. The same misfortunes, especially destruction of buildings by fire, overwhelmed practically all of them.

Nevertheless, one feels very distinctly that two factors are common to the success of these women. One was an unbounded trust in God: the other was that gift which stubbornly says that there is no defeat but only the postponement of victory. The publishers might, therefore, consider the suggestion of sending a copy to our defeatists and ask them to surrender to these women the leadership which their virile manhood has prostituted. For it was of women like these that Sterling Brown must have dreamed when he wrote his "Strong men, gettin' stronger."

Miss Daniel tells her story with a simplicity appropriate to her characters. Is it too much to hope that some of our schools will prescribe Women Builders as an optional choice in place of the life of the sixteenth century flapper and queen of the high jackers, Good Queen Bess?

This book may be obtained for $2.15 by mail from the Associated Publishers, 1538 Ninth Street, N. W. Washington, D. C.

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—RAYFORD W. LOGAN

"HALL OF THE RACES" NEARS COMPLETION

Dr. Berthold Laufer Makes Announcement

NEW YORK—(CNS)—Plans for the completion of the Chauncey Keep Memorial Hall, or as it will be commonly called, "The Hall of The Races," were announced by Dr. Berthold Laufer, curator of anthropology at the Field Museum of Natural History here, in a recent article in the Field Museum News The building and its exhibits will be completed by 1935 the curator announced.

"The centre of Chauncey Keep Hall," write Dr. Laufer, will be occupied by a monumental bronze group—a triad representing in life size a white, a yellow and a black man grouped in a circle. The group is surmounted by a globe upon which are outlined the five continents. The object of this monument is to emphasize the unity of mankind.

"Radiating from this will be an avenue of primitive man, outlined with twenty-seven life size bronze figures of American Indians, Eskimos, Malayans, Africans and Asiatics. Each will appear in lively action befitting the behavior of his particular group. There will be a primitive Vedda of Coylon with his bow; a native of Australia shown in the act of throwing a spear; a Bushman of the Kalahari steppe will display his prowess in archery; a Solomon Islanders will be seen about to climb a cocoanut palm, and a native of Java will be setting cocks to fight.

Deabe of the African Sara tribe in graceful movements of her slender body will perform a coquettish dance. All these figures and groups, modeled from live subjects after years of painstaking study, will absolutely correct in every detail of their anatomical structure and accoutrements. Besides the life-size figures there will be numerous bronze busts and heads to illustrate the variations of human types within the principal races.

"The Curator of all these bronzes is Miss Malvina Hoffman, an artist and sculptor of extraordinary ability and international reputation."

AT SOJOURNER TRUTH'S GRAVE—In Batle Creek, Mich., Seventh Day Adventist leaders pay tribute to the beloved advocate of the cause of freedom. From left to right the men in the picture are: Rev. O. A. Troy, Benj. Moore, Rev. W. D. Forde, Rev. E. Jarreau, Rev. J. H. Lawrence and Rev. C. E. Mosely. Mrs. Alice B. Lewis, president of the Battle Creek chapter, is at the right of the monument.

HISTORY OF NEGRO ASKED IN PETITION

Board of Education Gets Plea for Courses in Public Schools

The New York City Board of Education yesterday received a petition representing 50,000 citizens, who asked the inclusion of Negro history in public school studies here.

The petition was circulated by the New York branch of the National Association for the Study of Negro Life and History. With all walks of life, and white and colored persons represented, the request marked the local chapter's effort to bring noted Negroes to the public's attention on the eve of National Negro History Week.

The national observance begins Sunday. The board will meet next week to consider new courses and books for the coming year.

Many teachers, principals, organization leaders and pastors signed for large groups.

Shall We Use the Word "Colored" or Negro?

By CONSTANCE E. H. DANIEL

An AFRO reader who signs himself "Dan" wonders why "our colored leaders" use the term, "Negro."

I have tremendous sympathy for those white persons who try to treat the Negro with decency and respect, only to have some one of us raise a great outcry over the respectful use of the only designation that carries with it any element of sincerity or dignity.

I have stopped in the middle of my school work to comment on "Dan," because "Dan's" attitude is among our heaviest liabilities as a racial group.

"Dans," I presume, are responsible for the headline in the same AFRO "Importance of **Colored** History to be stressed," notwithstanding the fact that we are proposing to celebrate, during the week of February seventh, **Negro** History Week, promoted by the Association for the Study of **Negro** Life and History, on whose executive council we find the names of distinguished white educators and philanthropists, together with those of distinguished Negroes.

* * *

Before me, on the table, pushed aside to make room in which to write these few lines, are four books. "The Man Next Door," by Algernon Brashear Jackson; "Women Builders," by Sadie I. Daniel; "Negroes of Africa," by Maurice Delafosse (translated from the French by F. Fligelman), and "Passing," by Nella Larsen Imes. All these books use the term, "Negro," the one term that says what it means, simply and directly.

The term is used officially by the organs of the three outstanding interracial organizations in this country—the Crisis, organ of the National Association for the Advancement of Colored People; Opportunity, organ of the National Urban League; and the Chronicle, organ of the Federated Colored Catholics of America.

Moreover, as "Dan" says, it is used by almost every Negro leader in the country. The use of the term has long since become habitual with the thoughtful of both races, and is bound to become universal.

* * *

To be sure, some white persons, usually those uncertain of themselves, and "colored" people even less certain, cling faint-heartedly to the word, "colored." The spasmodic protests of the "colored" element frequently force us into curious inconsistencies, such as the name, Federated Colored Catholics, (unless euphony was here the drawing card). The N.A.A.C.P.'s use of the word is more accurate, because it does actually aim to embrace the interests of colored peoples, although primarily concerned with Negroes.

Most of us use the term, "colored," occasionally, for there is nothing wrong about it; but it fails us, lacks definition and substance—when we want ground underneath our feet, or a banner under which to rally— a banner with less resemblance to a Jacob's coat of many colors. A weak, ineffective, apologetic designation simply can't fill the bill. Imagine calling Weldon Johnson's "Lift Every Voice and Sing," the National **Colored** Hymn! Imagine trying to speak of colored education.

* * *

Time and time again, white people bewildered exclaim, "What do you want to be called? We wish to offend no one, but we always offend someone." Consequently we get from them occasional gems of vacillation so humorous that even "Dan" would laugh could he see them. One that came to my notice, recently, with "anxious to please," written all over its perplexed face, stepped off gingerly on "Negro," on one page, for all the world like a novice leaving an escalator for the first time, only to fly in terror to the precarious safety of "colored," on the next. The third page nervously tested out "Negro," once more, while two pages further on, quite weak with apprehension, it slid over again to "colored." It was pathetic.

* * *

If these honest "Dans" who conscientiously object to being referred to as what they are, by historians philanthropists, educators, novelists social workers, journalists, and unadorned citizens, really understood themselves, there would be fewer objections from them.

Their objections are the same objections we have heard from those who refuse to eat "coarse bread" (whole wheat bread, cornbread, or brown bread) because, "We had to eat that in slave days. We eat white bread now." They are the objections of those who would do away with our beautiful spirituals, because they were "slave songs"—the objections of those who "know nothing of Negro history and want to know less."

All these we have met, and for all these we are sorry. They labor still under the worst curse of slavery—they despise themselves and their origin, and want to see or hear nothing that will remind them of it.

* * *

The task of today's educators is to raise up young Negroes armed with a full knowledge of their possibilities as well as their disabilities; proud of their heritage; and anxious to prove themselves worthy of a Harriet Tubman, a Sojourner Truth a Frederick Douglass, and a Booker Washington—Negro slaves who went before them and made history—holding their heads high—**proud of being Negroes.**

Ridge, Md.

ON THE REEL

By Taschereau Arnold

This is a picture in title "Why Do Negroes Hate Each Other?" The Negro was a powerful race many, many decades ago, but when unity was discontinued the mighty and proud race came to naught. In our homeland we were in days gone by a powerful people, but we split up into small units, which made us very weak as a nation.

Have you ever asked yourself these questions: Why do Negroes work against each other? Do they hate one another? Is there a caste system among Negroes? These are vital questions for one to consider. I do not say these questions are true. I simply say I do not know.

In the first place, we came to America hating each other. When the white man captured us Negroes from the many different tribes, who were deadly enemies we were forced to travel in the same ships like cattle, and it was like throwing tigers and lions together. Has the Negro done away with this ancient hate? He has not.

In the next place, we are woefully antagonistic. This is very largely due to the many different bloods that flow through our veins. We have blood in our group that flows through veins just as blue as any in the white race; and we have, with few exceptions, some of every race's blood running in our systems. The group is too badly mixed to be called a race, do not ask me why; so I think we have lost our identity completely, when it comes to a "racial group."

These are some of the many conditions that account for the costly attitudes we have toward each other. Can this group get together? This will be done when our people are taught to love and revere Negro blood; and the imperative importance of "one for all, and all for one." See reel 2 coming soon.

If you are militant wherever you are, send me in a thought and I will flash it "on the reel." All right send them in to me.

Racial Consciousness - 1932

CHARITY STARTS AT HOME

Amsterdam 6-25-32

A group of Garyites, pleasure bent, were disappointed, insulted and angered a few nights ago when a few burly cops, stationed at the entrance to the Gay Mill dance hall for that purpose, motioned them back when they sought to enjoy themselves in this famous resort.

Rather a sad ending to a happy beginning but, if we may use the term, it is poetic justice. We are not preaching white supremacy, but this is certainly an indication that we are not wanted in the haunts of the other group—nor should we want to go. The fact that hundreds of Negroes who have persistently failed to patronize colored affairs of equal brilliance, with equally as good music and where the general atmosphere was easily the equal if not the superior of that to be found at the Gay Mill dance pavilion sought to attend, is within itself an indication that we still retain the belief—a relic of slavery days—that what the white man has to offer us, if only a crumb, is better than a banquet sponsored by Negroes.

Gary Corr.

If our information is correct—and we have no reason to believe otherwise—not a dance this year, given by our people, for our people, has been a financial success. Evidently the same has been true in the instance of the Gay Mill. As a last resort the Gay Mill management sought colorde patronage which, fortunately for him and us, was frustrated by the police at the request of the Miller residents.

What we have been trying to get over is: Why break our necks to fill the other fellow's pockets while ours continue empty? Let us first seek to build our own. When all things are equal, when the value received is the equivalent if not greater; why not spend our dimes and dollars where we have a chance of getting at least a part of them back?

CHARITY STARTS AT HOME!

REMOVE THE BEAM FIRST

The ridicule of Negroes as exhibited in the series of cartoons under the caption "Razberry Salad—Beach Sketches," depicted by O. Harrington, sketch artist for the National News, New York Negro publication, surpasses anything that has appeared north or south. If a Mississippi publication printed by white people should publish such a series of cartoons the critics within the race would never cease to harp on the tendency of the publisher to ridicule the Negro group. There is little difference between Amos and Andy, with their program of mimicing Negro characters and "Beach Sketches" as shown by Harrington which gives an all too true version of the way some of "our folk" look as they splash about in the waters of pleasure resorts. Yet it is hardly necessary to flaunt these faults to the world in either instance. The blatant mouthed Negro who will stand in the midst of the largest crowd and yell "nigger" is the first to exhibit distaste when a member of some other race directs the offensive term.

East Tennessee News 6/16/32

There is little question but that a beam of great proportion protrudes from the eye of many members of the racial group when it comes to causing the race to appear in the ridiculous and the task confronting them rests in removing this beam before endeavoring to take the mote from the other fellow's eye.

DUBOIS ADVOCATES CONSUM'S LEAGUE TO STUDENT GROUP

Dubuque 7-6-32

Noted Editor Urges Formation Of Organization Among Negroes

Washington D.C.

Students of Howard University, Bennett College, Virginia Union University, Virginia State College, West Virginia State College, Lincoln University, and Miner Teachers' College united in an intercollegiate social science conference at Howard University, Thursday, Friday, and Saturday of last week.

Included among the speakers were Dr. W. E. B. DuBois, editor of the Crisis; Dr. Raymond L. Bell, director of the American Foreign Policy Association, former member of the faculty at Harvard University; Ben Stolberg, noted liberal; Dr. Abram L. Harris, head of the department of economics; Emmett E. Dorsey, of the faculty of political science; with an address of welcome by President Mordecai W. Johnson.

In addition to the guest speakers, several student papers were read, together with an opening address by James N. Ward, president of the Howard Student Council.

Dr. DuBois, speaking on the subject, "The Economics of Color Line," urged the formation of a consumers organization in which colored people would produce the commodities necessary for life without the idea of private profit but as a means of economic advancement of the group.

Dr. Buell spoke from an international point of view, stating that the problem which we confront today is the conflict of civilization particularly from political standpoint, and that it is not interracial as is evidenced by the conflict between China and Japan, and the slave trade in Liberia. He further stated that the problem can not be solved by a refusal to look beyond our own frontiers in a consideration of civilization as a whole.

Dr. Buell expressed the belief that the minority must rely upon themselves for a solution of their own problems.

Advocates Clear Thinking

Dr. Dorsey in his address on Friday evening advocated clear thinking in the direction of the labor party similar to that in England. Inasmuch as 90 per cent of the Negroes are laborers, Mr. Dorsey expressed the conviction that only through such a movement can the Negro hope for an equitable adjustment of his economic condition.

He doesn't feel that such an achievement can be had within the next few years, but if at all it must come about as the result of serious thinking in that direction.

Dr. Harris, in comparing the various philosophies of Negro leaders, stated that from the standpoint of economic history, there is no difference between the philosophy of Booker T. Washington or the Urban League as an organ expressing that philosophy, and that of Dr. DuBois, stating that one was political and the other an economic angle of the same proposition.

All of these movements, the speaker continued, have a common fault, namely, a failure to recognize the fact that the problems of Negro laborer are essentially the same as those of the white laborer and must be met on a common basis.

Dubuque

Following each of these sessions there were lively discussions from the floor. Student papers included one on "Conflict of Black and White Workers, from a Political Point of View," by Joy Powell, representing the political science club; and Frank Davis, speaking on the same subject, from the point of view of economics.

6-6-32

Students' Discussion

Lucius Young, another Howard student, gave the historical background of the conflict.

Washington D.C.

On Friday afternoon, Royal Purvear, representing the historical society, read a paper treating the conflict between black and white voters. A paper by Wilfred Moore was read in which an attempt was made to show the inter-relation between philosophies of the various Negro leaders, and how, in the final analysis, these theories are incompatible without everyday experience.

On Saturday morning student papers were read. Miss Vera Brantley presented the historical background of attempts at working out of common community interests of whites and Negroes of America. John W. Syphax and Bostic Franklin discussed the political problem by reading conjointly a paper presenting the need of a national labo party and the problem facing th formation of such a party. Mis Brantley represented the Historica Society, and Messrs. Syphax ano Franklin the Political Science Club of Howard University.

William B. Bryant discussed in a paper, the various devices by which the Negroes are effectively disfranchised in Southern States. So enthusiastic was the response to the conference that action was taken at a luncheon on Saturday to form a permanent organization.

To Become National

A delegate of each school represented was selected as a member of a committee to popularize and to work out details of organization to be presented at the second conference which will be held at Howard University next April.

Fred Minnis, president of the political science club at Howard, was chairman of the general committee arranging the conference, vith Louis B. Talley, president of he historical society; George O. Butler, president of the economics lub, sharing honors with Mr. Minis as presiding officers.

The following persons represented their respective schools: Professor Robert M. Larabee, Ernest Smith, Leonard Wright, Lawrence Richardson, and Clarence Mitchell, Lincoln University; W. E. Tatum, H. A. Carter, Miss Alice Clarke, Miner Teachers' College; James Cephas, Virginia State College; Hylan Lewis, Miss Jeanette Booker, Virginia Union University; Misses Virginia Simmons, Mae Withers, Bennett College; Robert Perry, Miss V. Johnson, West Virginia State College.

Prof. Ralph Bunche, Dr. Abram L. Harris, James B. Browning and Ralph Bunche, of the Howard Faculty, and Fred Minnis, James N. Ward, Charles S. Lofton, Wilbur Moore, Frank G. Davis, Caubert Jones, Louis Talley, Royal Purvear, Monroe Plant, George Butler, Miss Valerie Justiss, Luscious Young, William Bryant, and Samuel Tucker, of Howard University.

OURS NOT THE ONLY GLASS HOUSE

Who is there to throw the first stone at the Negro for his moral delinquencies now that Kansas university finds that three white students in its engineering department have taken away and sold some of its valuable laboratory equipment?

It is the favorite habit of the American public to look pityingly at even the most reputable Negro whenever a member of the race does something wrong. Conduct is an individual matter,—except for Negroes. We grant it is individual, even in the case of the Kansas university students. We ought not use it to draw a general conclusion. But we will cite the incident to compel our contemners to set their own house in order before pointing the finger of scorn at us.

When young white men, with all the world before them and a home environment of the best behind them, are not above stealing, the Negro's peculations seem almost reasonable. Honesty, sobriety, industry and excellence confer no advantage on the black American. If public sentiment was disposed to be fair, it would admit that we show a marvelous standard of morality considering that we are good without hope of reward.

GETTING TOGETHER, STICKING TOGETHER AND STAYING TOGETHER

As both Conventions are over and one alternate of each faith has been selected for each of the major parties in Colorado, we should begin to bestir ourselves and from now until election time, you will hear a great deal about getting together. You will be told what it means to get together—how powerful you would become if you would only get together—the necessity of getting together, the when, the where, the how to get together and the reason thereof—but did it ever occur to you that of all the peoples in the world, the Negro is the only one that is together. That everywhere he goes he in some way always finds himself together. That at the movies, in public places, in gatherings of all kinds, in dwellings in hospitals, in health resorts, in Lincoln Hills, in whatever situation that he may be found or witnessed he is together. One or ten or fifty or one hundred drops of Negro blood and he is together with the rest of the blacks and Negroid. Laws are made specially that we shall be together everywhere—always and forever, see to it that the Negro is together as far as the rest of humanity is concerned. Now all it takes for a complete success and to make a complete picture, is for the Negro himself to wake up and realize that we are together and work accordingly.

You have heard "what can't be cured must be endured" and while we are enduring we might as well take advantage of this forced situation and put it to work for us, and secure a leadership that leads. "Made in Germany" was an epithet and a stigma used to heap disgrace and humiliation upon the Germans years ago by those who would belittle the products of a great nation, yet it turned out to be a boomerang that upset the entire world of commerce when all the Germans got together behind that label with all the efficiency of that great country. So could we along the line of singing our folk songs, reciting our verses do the noble complete thing. "Made in Germany" now means a finished product and is the highest type of recommendation to any goods. This is so because the Germans realized that they were forced together and made the best use of the situation.

Since all Negroes are being forced together, why not take advantage of this forced collectivity and make capital of it. No political party wants you. Why not realize it and accept it as a badge of superiority and work to make it the one great purpose of our lives.

I don't have to look for you—I already know where you are. I don't have to be made acquainted with you—I already know you—all about you—how you live—where you go—where you are put when you get there—what you think, say and feel and the why's; so just stop looking for something you already have, for something you can't get rid of and put it to work for the good of all of us Do you get it? Colored people are already together and it remains for us to realize it and work accordingly Therefore, go now, today and register at the Court House, don't wait and be ready when the primaries and election comes

THE NEGRO AND THE GREEK.

It is estimated that there are 50,000 Greeks living in the five boroughs. The largest settlement is in Manhattan near the new Greek Cathedral in the vicinity of Seventy-fourth Street, between First and Second Avenues. The imposing church edifice has just been completed at a cost of $500,000, and will be formally opened in the Fall. It will be a community center for Greeks who live in all parts of the city.

Greeks began to settle in Manhattan in the neighborhood of Madison, Roosevelt and Oliver streets about thirty-five or forty years ago. A quarter of a century ago they began to move northward taking up residence in Sixth Avenue, between Twenty-sixth and Twenty-ninth streets. In this district many of them are engaged in business of various kinds They also are to be found in considerable numbers in Third Avenue, between Twenty-third and Fifty-ninth streets, where their presence is emphasized by the stores they operate. It is said that many Greeks who peddled flowers on the streets are now owners of profitable flower shops. They also are successful as purveyors of food products and are demonstrating their ability as business men in other fields.

The 50,000 Greeks in Greater New Nork have fifty different associations or societies and fifteen churches scattered through the five boroughs. A writer in the New York Times remarks that it is an old saying that when three Greeks get together they form a society.

There is a striking analogy to be drawn between the Negroes and the Greeks of New York City in their predilection to build churches and organize societies. But that is where the similarity of inclination ends. The local Negro has established no enviable record in the business world to which he can point with pride. The Greek has.

In Harlem alone there are six times as many Negroes as there are Greeks living in the five boroughs. But the latter far outstrip the former in engaging in commercial activities. If 300,000 Greeks lived together in any section of the city they would, as do all racial groups except the Negro, dominate the business affairs of the community. There are times when numbers count; then there are times when they don't mean so much.

When the Negroes of New York come to a proper appreciation of their numerical strength, the race will find itself in a more commanding position both economically and politically

ANOTHER VICTORY

For 25 years The Chicago Defender has fought for the things it thought was for the advancement of the Race. It might have erred at times in its enthusiasm for the cause for which it fought.

It has been our aim to leave no stone unturned to create an improved social and economical condition for the man farthest down. We believe that the interest of the Race is paramount to the interest of the individual. We believe that the best interest of the Race can only be served through honesty of purpose and soberness of thought.

We believe that men who represent sinister political purposes are dangerous to our progress and advancement. We hold that leadership should be bestowed as a reward for sincere and conscientious labor for those they pretend to lead.

In the battle for the Race we shall not be driven from our course. Storms may come and winds may blow, but we will go "steadily on with upward keel." No combination of cohorts of vice and crime shall impede our purpose or divert us from our path.

We have at all times condemned a leadership whose only purpose was greed and gain. That we will continue to do. We have charted our course and we will unfalteringly pursue it. Fly-by-night leaders whose only aim is "loaves and fishes" will not disturb us in the fight for our people.

The people as never before must take stock. As a result of the fight made by this paper members of our Race are now permitted to bathe with other citizens at the 12th St beach. The black people had been denied that privilege until this paper brought it to the attention of the proper authorities. The fight has just begun.

Racial Consciousness - 1932

IT IS TIME TO BE HONEST

PLATFORM orators, ministers, educators, and columnists have been telling us of the rapid strides of the Negro group. They tell us we have so many millions in churches, so many millions in farms, so many millions in homes, and a few thousands invested in business enterprises. This praise of the rapid strides of the Negro has become so common until it has grown monotonous, even in the ears of Negro listeners.

Progress is a fine thing. Wealth honestly and honorably accumulated is also a fine thing. A stalwart character and an unsullied reputation are also fine things.

For the past quarter of a century Negroes here and there have been rising, as it were, over night from admitted poverty to indisputable wealth. We can find this type of Negro connected with secret orders, churches, banks and insurance companies. Palatial homes and high-powered cars give evidence, not only of wealth, but extravagance.

Somewhere, somehow, we must pay the price. There is evidently something rotten in Denmark. This boasted wealth, this pomp and show is beginning to tell. Discrepancies are coming to the surface; dishonesty is being exposed in high places; irregularities are being admitted; in some instances, prosecutions have been instituted against men in high places.

A change is at hand. The people are beginning to ask questions. Audits and accountings are becoming more and more popular. The little fellow who is supplying the money is beginning to demand definite and technical information. He wants to know what has become of the money; he wants to know who is honest, and who is dishonest. The little fellow is beginning to ask for detailed reports on all money spent.

Exposures are telling their own stories. There is too much dishonesty in this great struggle for wealth. The truth is gradually breaking through. We remember the meteoric rise of Heman Perry and his disastrous fall. We recall the failure of Negro banks and the successful prosecution of the dishonest directors. We recall the crumbling of the great pyramid at Washington, known as the National Benefit. Fresh in our minds today is the litigation of the Overton holdings in Chicago. And now comes the trial and suspension of a Right Reverend Bishop in the Negro A. M. E. Church.

These exposures simply mean that honest methods are rapidly displacing chicanery, dishonesty and graft. Whether we like it or not, the death knell to graft and crookedness is sounded.

It is time, and high time, for honesty in high places. We must have honesty in the business world. We must have honesty in our secret orders; we must have honesty in the chuches, in the banks and in every single activity where the little fellow is called upon to furnish the sinews of war.

And this is right. Phenomenal progress based upon dishonest methods is not progress. Overnight millionaires usually have skeletons in their closets. Sudden rises to financial prominence are frequently based upon dishonesty. When any man, or any set of men, rise by dishonest methods, the rising is wrong and will rise to haunt us. One of the curses of our group is the habitual, and almost constant, robbing of the little fellow by the big fellow in high places. It is better, and far better, to rise gradually but surely. Our wealth will be far more substantial when accumulated on an honest and gradual scale. If big men must fall because of dishonest dealings we are sorry, but let them fall. If institutions must be dissected, torn apart and reassembled in order to wash out the water and the dishonest manipulations by dishonest officials, let it be done. It is far better to lose a few high lights and get back to an honest basis of operation than it is to see the group, and especially the little fellow, robbed of their honest earnings for the benefit of a few sharpshooters.

Brothers, it is time for honesty. It is time for honest dealings. The time to begin is NOW!

EDITORS CONTINUE COMMUNISM ISSUE IN MAY'S "CRISIS"

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Among these editors Mr. Vann has "serious doubts that the American Negro understand communism" and holds that the radical Negro "knows he does not want communism." Mr. Mitchell finds the communists cultivating a "fruitful field" among Negroes and Mr. Franklin warns that unless there is greater opportunity for Negroes they will perhaps embrace communism.

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Other features of the May Crisis are an article on Haiti by Langston Hughes, the first instalment of "The Black King of Bohemia" by Pierre Loving.

FAITH IN NEGRO INSURANCE

Recently a school teacher who had carried an insurance policy in the National Benefit Life Insurance Company was heard to say, "I am through with Negro companies!" The Informer holds no brief for the National Benefit Life Insurance Company but it does stand ready to defend Negro insurance companies! Not only have white insurance companies failed, but white banks and white building and loan companies have failed. This is probably the most severe depression America has seen. It is certainly the most relentless. Ninety per cent of the companies, white as well as black, that have not failed are just hanging on, unable to pay dividends.

This is the time to show our courage and faith. The color of the personnel of an insurance company is no criteron of its soundness. There are today sound Negro insurance companies as well as sound white ones. To mention a few—The Atlanta Life of Georgia, doing business in Texas, is one of the soundest companies in America, white or black. The Universal Life, also doing business in Texas, gives all evidences of soundness; The Watchtower Mutual Life, headed by T. M. Fairchild of Houston, is one hundred per cent solvent: and there are many others absolutely

The Informer and Texas Freeman does not think the National Benefit Life Insurance Company will ever pay its two hundred thousand policyholders. It is conceded that this is in many cases a tragic calamity. But Negroes must resolve on the ruins of The National Benefit Life Insurance Company that the losses shall not have been suffered in vain! They must resolve to examine the balance sheet of the next company BEFORE paying a premium. Then they must resolve to manifest that faith in Negroes which they are always asking the white man to give!

If because one set of men betray our trust we are going to give up building Negro businesses, we might as well call it a day as a race. But we must also realize that we shall be economic slaves unless we learn the art of centralizing economic assets. And certainly we won't learn except by building our own!

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Do You Know the Negro? Are You Studying Him?

By Dr. CARTER G. WOODSON

The Association for the Study of Negro Life and History.

"WE do not offer here any course in Negro history, Negro literature, or race relations," said a professor of a Negro college to me the other day. "We study the Negro along with other people."

"An excellent idea," I replied. "No one should expect you to do any more than this, but how do you do it when the Negro is not mentioned in your textbooks, except to be condemned? Do you, a teacher in a Negro school, also condemn the Negro in the same fashion as the writers of your textbooks of history and literature?"

Carter G. Woodson.

"No," said he. "We bring the Negro in here and there."

"How often does 'here and there' connote?" I inquired.

"Well, you know," said he, "Negroes have not done much, and what they have accomplished may be briefly covered by referring to the achievements of a few men and women."

"Why do you emphasize the special study of the Negro?" said he further. "Why is it necessary to give him special attention in the press, on the rostrum, or in the schoolroom? This idea of projecting the Negro into the foreground does the race much harm by singing continually of his woes and problems and thus alienating the public which desires to give its attention to other things."

It is true that many Negroes do not desire to hear anything about the Negro, and few whites of today will listen to his story of woe. With most of them the race question has been settled. The Negro has been assigned to the lowest drudgery as the sphere in which the masses must toil to make a living; and socially and politically the race has been generally proscribed. Inasmuch as the traducers of the race have settled the matter in this fashion, they naturally oppose any effort to change this status.

Many Negro professional men who are making a living attending to the affairs of these laborers and servants in their mentally undeveloped state and many teachers who in conservative fashion are instructing their children to maintain the status quo ante-bellum, also oppose any movement to upset this arrangement. They are getting paid for their efforts.

This sort of education and the parasitical exploitation of the Negro, however, are objectionable to the thinking people of this country. They have no desire to upset the curricula of the schools or to force the Negro as such into public discussion; but, if the Negro is to be elevated he must be educated in the sense of being developed from what he is and the public must be so enlightened as to think of the Negro as a man. Furthermore, no one can be thoroughly educated until he learns as much about the Negro as he knows about other people.

In the first place, we must bear in mind that the Negro has never been educated. He has merely been informed about other things which he has not been permitted to do. The Negroes have been shoved out of the regular schools through the back door and told to imitate the whites whom they see from afar, or they have been permitted in some places to come into the public schools to see how the whites educate themselves.

Being without actual education, we have very few persons prepared to help the Negroes whom they have set out to lead. These persons are not all dishonest men and women. Many of them are sincere, and believe that they are doing the race some great good in thus holding it backward. They must be awakened and shown the errors of their ways.

We have much freedom and independence in the church, but we have very few preachers who are prepared to help the people whom they profess to serve. Our ministers are the creatures of our educational system. We often say that they play upon the emotions of the people, but in their ignorance they play largely upon the ignorance of their followers. The people have never been taught what religion is, for most of the preachers find it easier to stimulate the superstition which develops in the unenlightened mind.

I talk with a good many ministers, for I attend church regularly, and I am always engaged in some effort connected with the church. In my contact with these ministers, however, I seldom find one who scientifically knows anything about the Negroes in his church. They do not know the past of their parishioners, whether they were brought up in Georgia, Alabama or Texas, whether they are housed under desirable circumstances, what they do to make a living, what they do with their earnings, how they react to the world about them, how they spend their leisure, or how they function along with other elements of the social order.

For this very reason the Negro church, the only real asset the race has, is on the decline. What, then, is going to become of the Negro? He has so much to gain that he cannot afford to lose anything. To lose the church to the exploiters, grafters, and libertines will be a calamity.

The Negro Race Still Looks for a Messiah

By KELLY MILLER

A WEAK-WILLED people ever seeks a Messiah—a vicarious social salvator outside of their own merits. The members of the Hebrew race, being constantly overpowered and overshadowed by victorious neighbors, looked outside of themselves to the overhanging skies for the promised Savior.

Kelly Miller.

The analogy between the Jew and the Negro is striking in more ways than one. The Negro, as we know him in the new world, has never felt the conscious sense of nationality. He has always been despised, neglected and rejected of men. In his state of pitiful helplessness he has looked beyond this vale of tears for vicarious salvation. His kingdom, indeed, was not of this world. He did not concern himself with terrestial real estate so long as he could "read his title clear to mansions in the skies."

We simply stand amazed at the resourcefulness of a simple-minded unsophisticated folk when we consider the thoroughness with which they devised a protective philosophy. They not only knew how to labor and to wait, but to suffer untold weight of sorrow and tribulation while rejoicing in the postponed reward in the world to come. "You may have all the world, give me Jesus" contains a protective philosophy whose fundamental meaning strikes to the very root of Negro psychology when confronted by an impossible situation.

Strong and vigorous races and nations rely upon themselves for salvation and never appeal to any higher power except as a religious gesture in time of calamity and distress.

The Negro has never, at any stage, freed himself from the messianic reliance. One listens with a mixture of curiosity and amazement to agnostic Negro orators and writers who vehemently aver to rest their cause on the ultimate triumph of right as a moral principle. But the righteousness of heaven is too remote and intangible for a leadership which can only comprehend flesh and blood.

Negro leaders have always devised a more immediate and tangible Messiah. Frederick Douglass looked to the Republican party as a vicarious savior of the Negro race. To him the Grand Old Party constituted the Art of Safety. The function of a savior is to save. If salvation is too long deferred, we begin to doubt his power or willingness to bring it about. Frederick Douglass died a disappointed and disillusioned man. I heard him deliver his last great address which struck a note of despondency bordering on to despair. The Republican party has belied his hopes. There is still a lingering hope in the minds of an unthinking leadership that salvation will come from political parties.

Negro religious and educational leadership has relied upon the philanthropy of the North to redeem the race from the besetting weight of ills. But the flogging spirit and waning interest of this vicarious philanthropy clearly indicates that little further dependence can be placed upon salvation from that direction. I, myself, at one time, believed that the race could confidently look to the Christian religion, under the Protestant form, for salvation. But my views have been greatly modified by the sad experience of the past forty years. The Catholic Church, with its powerful organization, could bring no greater glory to its name than to vindicate its divine claim by solving a problem which other agencies have given up as being insoluble. But as a Catholic statesman once said to me, the church is able and willing to cope with every feature of the race problem except that of social equality. Ah, here's the rub!

Capital and labor all over the world are on the verge of fundamental conflict. Negro leadership stands hesitant between the two as to which side it may best look for salvation. Whether he subordinate himself to capitalism or communism, he does so with the hope of vicarious salvation. In his weakness he feels that he must "Fly to the rock that is higher than I."

Of all of the various brands of race leadership since emancipation, that of Marcus Garvey alone sought to make the Negro his own self-savior. The debacle of his statesmanship was due to the woeful inadequacy of the means at his disposal for the accomplishment of the colossal task assumed.

The race today is without any effective leadership that guides to any definite objective. But all thinking leaders are now convinced that there can be no vicarious salvation. The Negro must save himself or be forever lost. The spasmodic independent efforts that are being put forth in business, politics and social procedure show plainly that the Negro is now beginning to look within instead of without. Outside influence will assist and encourage him to more efficient self-effort. It is demonstrated folly to think or say any longer, "Lo, here or there is the kingdom." The kingdom of heaven is within you.

Racial Consciousness—1932

WIN FIGHT TO EXCLUDE TEXT BOOK SLANDERING NEGRO FROM SCHOOLS

PHILADELPHIA, Feb. 4—(CNS)—A fight, led by Mr. Floyd L. Logan and many other prominent Philadelphians, terminated last Wednesday in an order for the exclusion from the list of approved public school text books of a book slurring the Negro race Dr. Edwin C. Broome, superintendent of schools, ordered that the book, "Problems in Democracy," be suspended from the approved list until properly revised.

The book, written by two white teachers, refers to Negroes as "indolent, lazy, criminally inclined and morally irresponsible."

Commenting on the protest of Negro citizens to the continued use of the book in the public schools, the Philadelphia Record, white daily, stated editorially:

"Negro citizens have won their fight to bar from the schools a textbook in which their race is maligned.

"The book, written by two Philadelphians, has been used in the schools in connection with courses on American democracy.

"It describes the Negro as 'indolent, lazy, criminally inclined, morally irresponsible.'

"Can you imagine such an arraignment of a whole race of people being included in a textbook to teach young Americans democracy?

"Dr. Broome has ordered the book dropped until a satisfactory revision is effected.

"Every sentence in it should be subjected to most searching scrutiny before it is permitted to return to the classroom."

DePriest Tells How Negro Fought And Bled For America

Courier 2-27-32

Pittsburgh Pa.

Will Enjoy Our Constitutional Rights Only When We Unite and Elect Officials Who Will Squarely Enforce Our Laws.

(Editor's Note—The following speech delivered recently to the students and faculty of Howard University by Congressman Oscar DePriest is published in view of its excellence and the wealth of information which it contains.)

Mr. Chairman and My Fellow Americans:

I say, Fellow Americans, to remind you of the fact that you are American citizens and entitled to all the rights and privileges that every other citizen enjoys—the right to vote and be voted for as a candidate for any office in the gift of the people.

We will never enjoy our constitutional rights in this country until we combine our forces and support those men for public office who are willing to enact such laws as will enforce the Constitution and all amendments thereto.

By our loyalty and devotion we are entitled to our rights under the Constitution. This comes to us as a sacred heritage, bought through loyalty and sacrifice beginning with the heroic Crispus Attucks who fell on Boston Commons, and continuing through to Flanders Field on a European battleground, all of which participation, through the ages, has demonstrated that we are willing and brave enough to lay down our lives for our country.

Crispus Attucks was among the first to sacrifice his life in the interest of the American Colonies. Before we were a United States of America, he fertilized the soil of this land with his life blood dedicated to liberty and freedom.

During the activities of the Continental Army, Negroes to the number of about three thousand, enlisted to fight to preserve the colonies and to make it possible to form these United States, when the motto was "All for one and one for all."

During the War of 1812, our second engagement with England, with Jackson at New Orleans and with Perry at Lake Erie, Negro soldiers made the great contribution to the war strength of our army.

The war drums sounded long and loud in '61 as we pushed our way into the Civil War. Negroes 200,000 strong joined the irrepressible conflict and took part in some of the most notable battles of that war. They are remembered well at Fort Wagner and Milliken's Bend; they marched with Sherman from Atlanta to the Sea; they participated in other engagements too numerous to mention.

Again the people are called to arms. Spectacular and exciting were the days of President McKinley, and the Spanish American War, which brought out the Soldier Theodore Roosevelt, with his celebrated Rough Riders, and who met strong resistance by the soldiery in the Spanish block houses. It remained for the Negro troops to save the day, not only for the United States but for the intrepid Roosevelt himself. These colored soldiers marched on the Spanish block houses singing "There will be a hot time in the old town tonight."

The famous Tenth Cavalry, along with the 9th, and the 24th and 25th Infantry, became a part of the fighting forces of our country by Act of Congress in 1866. The 10th Cavalry was one of the regiments that took part in the assault upon the Spanish block houses at San Juan Hill.

During the great World War, the men of my race enlisted 380,000 strong, to fight for world democracy and we are now praying, longing and hoping for the day to come when we will truthfully have a democracy in every state of the union and whereby every American citizen 21 years of age can cast his ballot any place in America and that ballot be counted as cast. Until that time comes, this will not be the true democracy about which we so much proclaim.

We have earned our rights in this country, under the stars and stripes, by the loyal support and devotion we have given, and while we are not satisfied with present conditions in and around our country, where we are denied our constitutional rights and the use of the ballot, free and untrammelled, nevertheless America is our home; our parents were born in this country and here we must fight out our destiny. We, of this generation, were born here, and our children were born here. It is the only country we know; the only home we have. We shall continue to contend for both our civil and political rights—the full privilege of the ballot.

With all the wrongs imposed upon us and all the injustice visited upon us, we are still American citizens and propose always to be loyal to the government which is ours and we will maintain, unsullied, the reputation and fact that none of our group has ever conspired against this government or joined any movement calculated to attempt the destruction of our institutions or aid any alien propaganda in this land of the free and home of the brave.

But, with all that we have done, we wonder if we are properly appreciated. When we see orders issued by the War Department modifying the regular soldierly routine of the tenth cavalry, relieving them of all commanding officers, taking away their side arms, and assigning them around to different army posts to do orderly work, which is nothing but servant work, we wonder if the department has the proper respect and appreciation of the valor of these Negro troops and their importance at this particular time.

From a communication I received from the War Department, it is claimed this is necessary under the plan to reduce certain branches of the services in favor of an increase of the air corps of the country. That may all be correct but if we are going to numerically reduce the infantry and cavalry service, why not give us an opportunity to join the air corps service and let black soldiers learn to fly and be of extended service like all other American fighting units so we will be able to render our government better service in the future and be equal to any other American soldier.

It seems to be the policy of the government to demote the Negro troops in the fighting units and establish and make of them labor battalions. That is most discouraging, un-American and not giving us that square deal every American is entitled to receive.

I want to read for you a table showing you the enlisted strength of the army of the United States, the reduced numerical strength of Negro troops, their utter absence from the air corps service, and see if we have had fair treatment:

June 30, 1931

Enlisted Strength of the United States Army

Quartermaster Corps	7,444
Medical Department	6,612
Finance Department	369
Corps of Engineers	4,326
Ordnance Department	2,179
Signal Corps	2,575
Chemical Warfare Service	451
Cavalry	7,692
Field Artillery	14,815
Coast Artillery Corps	12,711
Infantry	40,569
Air Corps	13,194
Detached List	6,073
Retired, On Active Duty	24
Total	119,034

Colored Units

9th Cavalry	528
10th Cavalry	457
2nd Squadron	307
Machine Gun Troop	128
24th Infantry	722
25th Infantry	437
1st Battalion	237
3rd Battalion	244
Total	3,078

Though 10 per cent of the population, Negro troops are only 2.5 per cent plus of the army. They are 18 per cent plus of the Cavalry, and 4 per cent plus of the infantry, with none in the Air Corps.

Since our people, not only from a military standpoint, but during the long 250 years of slavery, hewed the wood and tilled the soil to make America what it is, I plead with all

Ameri.ns to help ny racial group to secure their rights under the constitution.

The enactment of laws will not secure our rights without a healthy public sentiment back of it. I am appealing to those of the religious world, interested interracial groups in America, representatives in Congress and in the Senate men of the press, magazine editors, and all, to help create such a public sentiment that America will be what it claims to be, the Melting Pot of the world where each man shall have his full rights under an orderly government of free men and women.

I am also appealing to the lawmakers of the country, municipal, state and national, to enact such laws as will benefit all Americans, thereby creating such a healthy respect for law and order that no community will feel it necessary to try to take the law in its own hands and commit the crime of joining a mob and resort to lynching and burning — for such lynchings and burnings create a disrespect of law and order and break down the morale of the community where such things occur.

I am going to prophesy the time will come in America when every law-abiding citizen and every God-fearing man, will stand up and support America, for we are going to save America for Americans.

There are forces at work in our communities now, trying to spread a doctrine of disrespect of law and order and teaching insurrection, which is un-American, unsuited to our form of government. They are preaching and agitating the people to a degree bordering on revolution and trying to convince the people with their unbelief in the Almighty. They are organizing against the religious forces of the world. I contend that no force can stand on this earth, in these days of enlightenment, that is set against the teachings of Jesus Christ.

As the only Negro representative in Congress, I especially appeal to you to so shape and guide yourselves that by your conduct and education you will understand our rights in America; that this may be brought about under the guidance of the best American citizens, white and black, so that right and not might shall prevail.

"THAT'S WHY DARKIES WERE BORN"

4-23-32

There appeared in the Milwaukee Sentinel of April 22nd a picture of a little Colored girl with a half watermelon in her arms. Beneath the picture these words were written, "That's Why Darkies Were Born." We wonder what could have been the motive of this particular paper other than to humiliate the whole Negro race by such an unfair act. This paper seems to try to impress the public that somewhere during the process of Vegetable life, watermelons were created and for the lack of something to consume them, Darkies were born for that purpose. Enterprise - Black

In the first place we want the Sentinel to understand that the Negro resents now and all time to come. We emphatically resent being referred to as darkies, we have tried and we are still trying to over come our handicaps and if we were strong enough we would not only resent it, we too would criticise such a parent who would permit his or her child's picture to appear in a paper in this manner. If there was no permission given every pressure should be brought to bear on this particular paper for putting such a picture in the paper without the consent of the parents. We doubt very much that this particular girl ate any of the watermelon in question. We also doubt whether a single Negro ate any of the watermelons that were transported from the Coast to Hassman Mueller Company. Yet That's Why Darkies Were Born.

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NEWS
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POST DISPATCH
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Compare this attitude with that of the Pilgrim Fathers, who braved the perils of a long and hazardous sea voyage and of a primitive wilderness in order to escape the onerous conditions imposed by a country of which they were "traditionally a part" more so than the Negro is of America.

Does not the statement of T. Arnold Hill imply that the Negro would rather thrive in a white man's environment, endure the disadvantages of social and business discrimination, than make the effort necessary to colonize a land of his own? Here seems to be an inherent weakness in his race. In other words, he realizes that he can thrive better under the white man's environment than under one of his own making. Such being the case, the Negro's progress is insecure and superficial; more apparent than real.

The true measure of his progress is not the advancement made under the white man's civilization, but rather the intrinsic improvement that comes from the severe task of making over a primeval environment. The white man's culture is but a crutch upon which the Negro in the United States has been leaning all too heavily for his own good. Until the Negro has had his own voyage of the Mayflower, so to speak; until he has felled the forest, broken the prairie, subdued primitive nature under his own initiative, and built a strong and virile nation unaided and alone, it is premature and ill advised to call this veneer of 60 years' standing a true measure of progress. Without true progress, biologically permanent, what is there to hope for?

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R. C. BARNETT.

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"VOGUE" DID NOT INTEND TO OFFEND NEGROES BY USE OF WORD "COON"

Advancement of Colored People, is ter from Walter White secretary of the National Association for the

New York, July 8—Vogue Magazine, one of the Conde Nast publications, did not intend to offend colored people by the use of the professional entertainment. It has word "coon" in the issue which appeared June 15, according to Edna Woolman Chase, editor of the magazine. Miss Chase, writing in answer to a let-

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Racial Consciousness-1932

HEALTHY PICKANINNIES

Chicago Tribune 4-22-32

Freda Hodge, 10 months old, applies stethoscope to Toussaint Massey, 3 months old, as both participate in the healthiest baby contest held in the Emerson street Y. M. C. A. in Evanston. The contest is a part of the observance of national Negro health week.

[TRIBUNE Photo.]

100 Contestants

National Negro Health week is being observed in Evanston this week with a baby contest. More than 100 contestants, ranging from a few weeks to 2 years old, were being examined by physicians last night in the Emerson Street Y. M. C. A. They were divided into three classes: those less than 6 months old, those from six months to 1 year and those between 1 and 2 years old. The healthiest infant in each class will be awarded a silver cup, the presentations to be made Sunday by G. T. Byrnes, Evanston superintendent of recreation.

NEGRO, COLORED WHICH IS THE CORRECT TERM?

Mulattoes Belong to Two Races. Majority May Determine Preference, but Majority is Not Always Right.

By FRESLY HOLLIDAY

As long as preferences are based on the emotions and not on reason you may be able to learn by your symposium the preferences of a **majority**, but you can not by that means learn the **correct** designation.

Confusion as to the correct designation is due, for one reason, to the fact that race has been associated with color—**Negro** with **white**—instead of associating race with race and color with color—**Negro** with **Caucasian** and **black** with **white.**

If race were associated with race one would have no occasion to designate a mulatto as **Negro** just because he is not white. One would know that being only half Negro and Caucasian, a mulatto is as much one race as the other, and that being half black and half white, he is neither white nor black.

* * *

Further confusion is due to the fact that a fixation process of some three hundred years duration has so indelibly impressed upon our subconscious minds the belief that there is some "taint" in Negro blood, that makes everything **Negro** which it touches, that millions and millions of humans in this country, black, white and "colored," would look upon it as heresy to think otherwise.

For instance witness a statement by the eminent anthropologist, Madison Grant, in his book, "**The Passing of a Great Race,**" in which he upholds the theory of Nordic superiority, which read about like this:

A cross between a Nordic and a Jew produces a Jew, a cross between a Nordic and an Indian produces an Indian, a cross between a Nordic and a negro produces a negro.

* * *

Madison Grant was prompted by his emotions. Suppose this line of thought were carried out to infinity; where would it lead? It would simply say that if a man with an infinitude of ancestors had in the beginning one with Negro blood it mattered not if all the rest were pure white he could be nothing but a Negro!

This Negro taint business started about like this:

At first the mating of Negroes and Caucasians in the early American colonies caused little or no comment, but when the prejudices of the Caucasians were aroused (Negroes being slaves and without any choice in the matter) and they feared for the mixing of **their race,** they decreed that the product of all crossing should be called "Negroes" and therefore, slaves.

That law served two purposes: It kept the Caucasian race **pure (?) Caucasian,** and at the same time served to give the Caucasians more slaves—their own sons and daughters. But it did not keep the Negro race **pure Negro,** but made it partly Negro-Caucasian.

So that today, if we follow those who think this Negroid race should be designated as **Negro,** as do some of our race-conscious colored friends, or those who think there is a "taint" in any blood that is not Nordic, like our friend, Madison Grant, then we have many Caucasians (or white) Negroes.

* * *

It should require only a slight knowledge of biology for anyone to realize that a true mulatto, which is the product of Negro and Caucasian parents, or of two mulatto parents, or rather a person of one-half Caucasian and one-half Negro blood, is no more Negro than he is a Caucasian.

The only reason such a person sympathizes and associates with and acts like a Negro is that he has been reared as a Negro with a Negro's environment, and that if the situation were reversed, and such a person were reared as a Caucasian he would sympathize with and act like a Caucasian.

This theory is upheld by Dr. Dorsey in his book, "**Why We Behave Like Human Beings.**"

* * *

The belief of a **taint** in Negro blood is so fixed in our sub-conscious minds that even our best thinkers (of the Negro or colored group) are affected, and we occasionally are told by them that the Negro should "think black."

I would like to know just why a man 31-32 or 15-16, or even 7-8 white should "think black" and be called "Negro" instead of "thinking white" and being called "Caucasian" or "white."

In my opinion he should think of himself as man and contend for the rights of a man. As long as he accepts the status white Americans have decreed for him just so long will that status be considered the right one for him.

* * *

This writer knows of a case where two brothers, light of skin, entered the army and were assigned to a colored regiment. One, the darker, said he was a white man and applied for and secured transfer to a white regiment. The fairer one remained in the remained in the colored regiment.

Now according to the advocates of the designation "**Negro,**" this one who, to all appearances, was white, should have been called a Negro. What then should the other be called?

* * *

Fortunately there has wisely been no jealousies between Negroes and persons of mixed blood in this country as in certain British possessions, and we want no such weakening of the proscribed group by divisions into factions based in shades of color. But since a very large percentage of that group is mixed, with a less, an equal and in many instances, a great preponderance of white blood, it is manifestly absurd to dub such group Negroes."

Washington, D.C.

HARVARD UNIVERSITY BOWS TO THE SLAVE'S PHILOSOPHY

Christian Recorder

A few years ago it was the custom for "educated" Negroes of slur at the old slave's song "You may have all this world but give me Jesus." Of course most of them, with characteristic intellectual dishonesty, did not take time to understand what the words meant, or to study the atmosphere surrounding their utterance. They just thought it smart to ridicule anything the Negro said about religion. Philadelphia, Pa

But in his latest release Dr. Carter G. Woodson, Harvard graduate, is giving the Race a little lecture on "this world's goods" or rather the lack of this world's goods, which characterise so many of us now. And the language of the Ph.D. from America's greatest university comes so near being the philosophy of our slave grandmothers that we publish it in full. One of these days we shall wake up to find that the experience of have an allowance of twelve dollars and a half a week. The only need I have for money is to relieve the distress of others. It would take up too much of my valuable time to devise selfish schemes for throwing away a large fortune, and I would not have time to help humanity. I would say, then, with Seneca, "All I desire is, that my poverty may not be a burden to myself, or make me so to others; and that is the best state of fortune that is neither directly necessitous nor far from it. A mediocrity of fortune, with gentleness of mind, will preserve us from fear or envy; which is a desirable condition; for no man wants power to do mischief."

Our poverty should not hinder us from making progress. By cooperation we can devise some plan for earning a living honestly, and although every one of us cannot have luxuries, we can do much to make ourselves and others happier by contributing to the cultural and ennobling things of life. A poor man can write a more beautiful poem than one who is surfeited. The man in the hovel composes a more charming song than the one in the palace. The painter in the ghetto gets an inspiration for a more

striking painting than his landlord can appreciate. The ill fed sculptor lives more abundantly than the millionaire who purchases the expression of thought in marble and bronze. For the Negro, then, the door of opportunity is wide open. Let him prepare himself to enter this field where competition is no handicap. In such a sphere he may learn to lead the world, while keeping pace with it in the development of the material things of life.

"Poverty is relative and therefore, not ignoble, for as society advances the standard of poverty rises. Poverty has, in large cities, very different appearances," says Johnson. "It is often concealed in splendor, and often in extravagance. It is the care of a very great part of mankind to conceal their indigence from the rest. They support themselves by temporary expedients, and every day is lost in contriving for tomorrow." After all, then, poverty is more desirable than covetousness, for, as Shakespear says, "Tis not so well that I am poor; though many of the rich are damned." "There is nothing that keeps longer than a middling fortune," says another, "and nothing melts away sooner than a great one. Poverty treads upon the heels of great and expected riches.

"Poverty, labor, and calamity," moreover, "are not without their luxuries, which the rich, the indolent, and the fortunate in vain seek for." "Without frugality," says Johnson, "none can be rich, and with it very few would be poor. Nature makes us poor only when we want necessaries, but custom gives the name of poverty to the want of superfluities."

"Not to be able to bear poverty is a shameful thing," said Pericle, "but not to know how to chase it away is a more shameful thing yet." "Poverty," as seen by Plutarch, " is dishonorable, not in itself, but when it is a proof of laziness, intemperance, luxury and carelessness, whereas in a person that is temperate, just and valiant, and who uses all his virtues for the public good, it shows a great and lofty mind." According to Heine, poverty has sat by the cradle of all great men and rocked them up to manhood; "and this meager fostering mother remains their faithful companion throughout life."

I have never wanted wealth. I do not know what would become of me if I had to spend twenty-five thousand dollars a year on myself. I would rather

religion even in a slave developed a more fundamental philosophy of life than all the superficial book learning of the schools. Dr. Woodson's thought-provoking article follows:

"Few things in this world trouble people more than poverty, or the fear of poverty," says Hosen Ballou, "and indeed it is a sore affliction: but, like all other ills that flesh is heir to, it has its antidote, its reliable remedy. The judicious application of industry, prudence, and temperance is a certain cure." "The inevitable consequences of poverty is dependence," says Johnson; and Franklin believed that poverty often deprives a man of all spirit and virtue. Yet this was hardly true in the case of the latter, for few ever had less than Franklin in boyhood, and few later reached a higher position of comfort, ease, and influence than he did.

"Wealth and poverty are seen for what they are," says Emerson. "It begins to be seen that the poor are only they who feel poor, and poverty consists in feeling poor. The rich, as we reckon them, and among them the very rich, in a true scale would be found very indigent and ragged." Franklin then was probably always rich, because although without worldly goods, he never felt poor.

In this philosophy of life the Negro may learn a great lesson. While we are poor and apparently becoming poorer we must not let the depression depress us. It may diminish our wardrobe and depreciate our property, but it must not conquer our spirit. This has always been one of the dangers facing our people; and we must be more vigilant now than ever that the Negro may not lose his morale and give up the fight against odds.

Thinking of the large number of Negroes now reduced to charity because of being displaced by white employees pushed downward into the lower pursuits of labor, a friend of mine recently asserted that the Negroes in the United States will soon be reenslaved or exterminated. This may sound alarming, but such an end is inevitable, if the Negroes do not develop their own way of thinking and abandon the popular standard of living for one determined by their indigent circumstances. With a reconstructed program there is a way out of poverty.

Some of us, of course, will suffer when we find it necessary to bring our minds down to our circumstances, for "not he who has little, but he who wishes for more is poor. The poor trying to imitate the powerful perish," says Paley. "The man is to be accounted poor of whatever rank he be, whose expenses exceed his resources; and no man is, properly speaking, poor, but he."

"It is not poverty so much as pretense that harasses a ruined man—the struggle between a proud mind and an empty purse—the keeping up a hollow show that must soon come to an end. Have the courage to appear poor and you disarm poverty of its sharpest string." Do not be ashamed to walk while others ride in fine conveyances. Do not be ashamed to wear patched shoes and "slick" trousers when others display the most expensive attire.

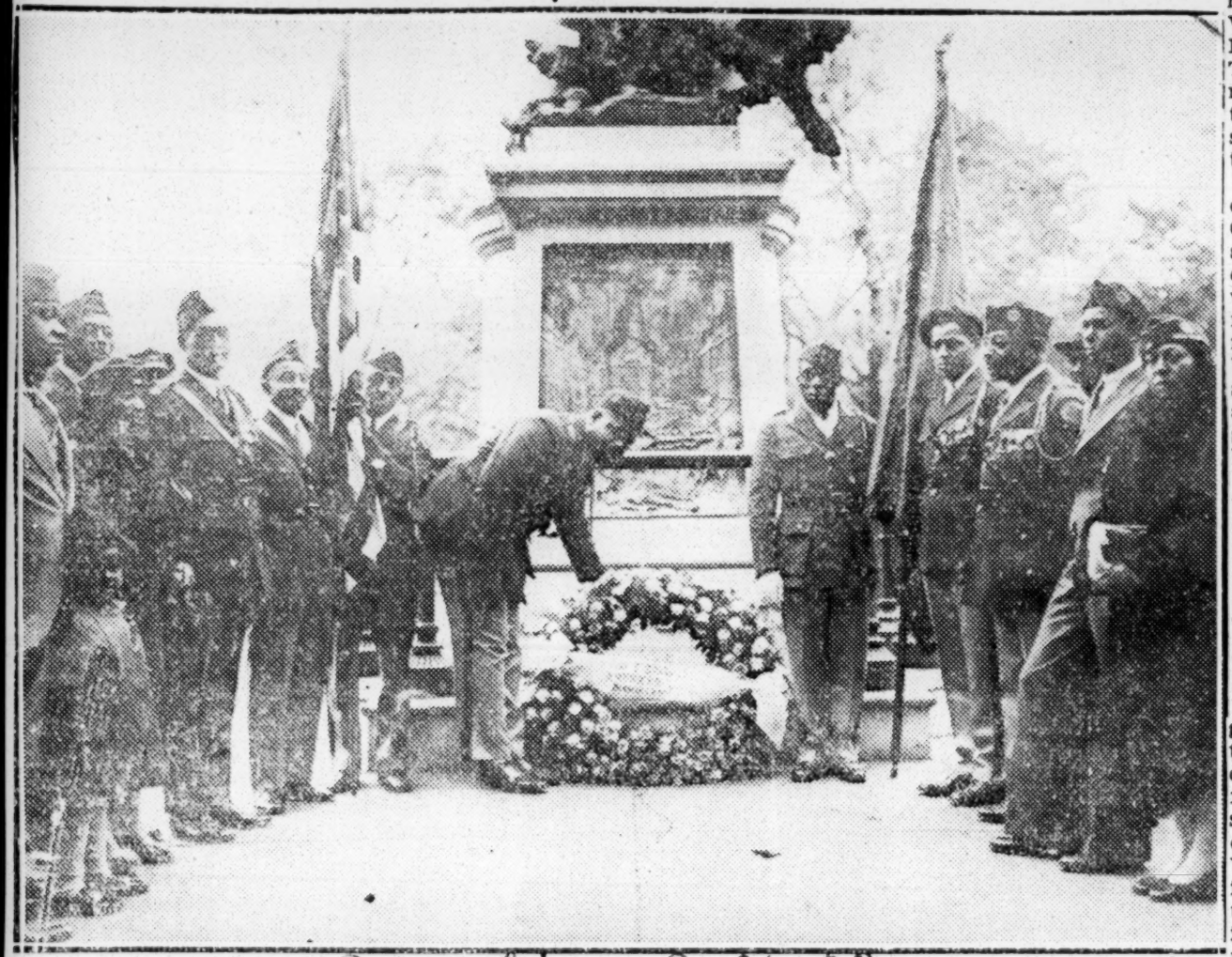
BETWEEN THE LINES

BY GORDON B. HANCOCK

NEEDLESS NERVOUSNESS

On the whole, Negroes are too impatient with Negroes! Most especially is it true that the so-called educated Negro is too impatient with the Negro masses. Young Negroes come out of our institutions of learning flaunting their diplomas and degrees, and unless the masses fall down and accept them without subjecting their theories and learning to the arid test of every day experience, they proceed to criticise the said masses and bemoan their own fate. Just a few days ago an account appeared in the Negro press of a young Negro who finished a professional course, and he seemed disillusioned and disheartened when Negro prospects still clung to their white professionals. Had the said young Negro been out of college several years without getting situated, he might have had a case against the Negro clients and certainly would he have had the sympathy of thinking people. But he had not been out in the world but a few weeks; and because things did not break just his way from the beginning, he proceeds to rap the Negroes. He finds that the masses are inappreciative in that they did not immediately throw to him sufficient patronage from the beginning. One of the very worst things that could have befallen this young Negro professional would have been an overwhelming patronage as a beginning! Other professionals have struggled on and on through the years until they could get a foot-hold; but this "New Negro" professional wanted things thrown his way and when he failed to see the fruition of his vain hopes he turned straightway upon the Negroes and brands them as ingrates, unwilling and disinclined to support the Negro professional. Yet all around us are Negro professionals that the Negro have made famous; all around us are evidences that the capable Negro professional with a vision and with a service has naught to fear. Our young Negro professional whose cup of criticism is wont to run over, fails to consider how the present Negro professionals have come to their present estate. They have trodden a professional "via dolorosa" but they have refused to quit! They fought to win the prize; but now comes a young Negro who wants to ride unto success "on flowery beds of ease." The burden of proving that a man has the goods is on the man and not on the masses he would serve! Suppose that there is foisted upon the young Negro professional the patronage that the older Negro professionals has won thru sweat and blood, it would not only be ingratitude toward the latter but the possible ruin of the former. No man wants his spurs presented to him on a platter; he wants to earn them in the lists of life! There are many ways to teach a poor and penniless man how to spend money wisely; but putting a million dollars into his hands at one time is the worst. There are many ways to spoil a young man who stands face to face with life; but the best way to spoil him is to give him success by acclamation rather than have him earn it in the cruel struggle of economic endeavor. The young Negro professional like the old must go out and make his way; and because the Negro masses do not dismiss all their white professionals imediately at his behest is no proof that the heart of the Negro masses is not right. It is highly desirable that Negroes should patronize Negroes in the professions and in business; but this does not relieve the Negro business and professional men of the responsibility of proving themselves and their right to the patronage they seek. Negroes have made great all the Negro business that is great; Negroes have made prominent all the Negro professionals that are prominent; Negroes have made great all the Negro men and women that are great. What they have done they yet will do; for without Negroes, the possibilities of Negroes are inconsiderable. Inspite of the fact that Negro insurance companies carry out but a small proportion of the total insurance of the race, Negroes have built all of the insurance business that Negroes control. It is highly desirable that Negro insurance with Negro companies should increase more rapidly. What built the present Negro insurance structure will build one of double its proportions. What has produced all the beginnings that the Negro has made in almost every field of useful endeavor will build a greater super-structure. He who fears the ultimate loyalty of Negroes to the cause of their own salvation displays needless nervousness. Square men find the Negro masses square!

Racial Consciousness-1932



HONORS TO ATTUCKS IN 1930 BY AMERICAN LEGION
Brooklyn Post of American Legion placing wreath at America's First Martyr, a Colored American—Nat'l Equal Rights League which inspired such honors asks all citizens and race and inter-racial bodies to unite with it in special celebration in Washington Bi-Centennial Year, March 5, 1932—Send in your desire to cooperation to Pres. A. G. Wolff, Old So. Building, or to W. M. Trotter, National Secretary, 56 Pemberton Sq. NOW.

Guardian 2-20-32

18th Century Negro Had More Courage Than Today

By Dr. CARTER G. WOODSON

The Association for the Study of Negro Life and History.

Amsterdam News 2-10-32

IF I HAD NOT STUDIED history, and especially the history of the Negro, I would feel very much discouraged and give up the fight, for there is very little in the present plight of the Negro to indicate a trend upward. History teaches, however, that there may come a better day. At one time we were real men. We may once more have the courage to stand up and speak out like men, as Negroes did in the Eighteenth century.

The race in the Twentieth century is beset with grafters who are fleecing the masses and with politicians who for the profits of segregation have joined with the traducers of the Negro race to keep the race in its place.

During the Eighteenth century Negroes served side by side with the whites as privateers and soldiers. In the Twentieth century the Negroes are jumping over each other to organize Jim-Crow regiments in the State militia and the United States Army. It is bad enough when these things are forced upon us.

During the American Revolution the Negro was feared because of holding the balance of power. At first George Washington and his generals excluded Negroes from the army, but when they saw the British bidding for their support and learned that 25,000 of them had actually gone over to the British in South Carolina, George Washington reversed himself and called back to the army the Negroes whom he had excluded.

In our day the Negro has the balance of power in several spheres, but no one ever thinks of us in this respect, inasmuch as we can be so easily duped by politicians of both races who swing our thoughtless masses in whatever direction the bosses pay them to carry us. Who respects a Negro today and why should he?

During the Eighteenth century we hear of cases of Negroes preaching to mixed congregations like those of Gowan Pamphlet in rural Virginia, Josiah Bishop in Portsmouth in that same state, James Willis in the Gulf District, and Lemuel Haynes in New England. Today a Negro preacher would immediately suggest segregation, so that he might get these Negroes off somewhere in a corner and work them for what they are worth.

The Negroes of the Eighteenth century were not content to be Jim-Crowed. They felt that they had a perfect right to go anywhere others went or to do anything which others did. They won, therefore, in many a battle for social recognition. Naturally the George Washington Bicentennial commission does not want us to hear about such Negroes since these gentlemen do not favor anything but segregation.

The intellectuals of color of that time often expressed their courage in quoting from the Roman poet these words given in their historic setting by a free Negro, writing in 1788: "Homo sum; nihil a me alienum puto"; in other words, "I am a man, and deem nothing that relates to man a matter of indifference to me."

Going still further, as did a Negro writer in 1763, "Can it be contended," said he, "that a difference of color alone can constitute a difference of species? If not, in what single circumstance are we different from the rest of mankind? What variety is there in our organization? What inferiority of art in the fashioning of our bodies? What imperfection in the faculties of our minds? Has not a Negro eyes? Has not a Negro hands, organs, dimensions, senses, affections, passions?—fed with the same food; hurt with the same weapons; subject to the same diseases; healed by the same means; warmed and cooled by the same summer and winter as a white man? If you prick us, do we not bleed? If you poison us, do we not die? Are we not exposed to all the same wants? Do we not feel all the same sentiments? Are we not capable of all the same exertions, and are we not entitled to all the same rights as other men?"

The Negroes and poor whites of the Eighteenth century usually worked in co-operation against common foes, the exploiters and enslavers. In the Twentieth century these two oppressed elements have been separated by the systematic teaching of race hate so that they may never unite and wield against their oppressors the power which these combined forces might have. Neither element in the Twentieth century, therefore, has been able to get anywhere, and at present both seem to be on the verge of starvation. A hint to the wise ought to be sufficient.

What is the advantage of having power which you never use? While the Eighteenth century Negroes, although few in number because most of them were slaves, devised every means to put to good use all the resources at hand, the Negroes of the Twentieth century are doing practically nothing but worrying the white man for a hand-out.

The Negroes of our day, instead of using the ballot as a weapon of defense, have donated it to the corrupt Republican machine. Instead of using their economic power they have enriched foreigners on the corners of their streets and in their alleys. Instead of finding some virtue in their own ranks and organizing themselves for co-operative effort they have learned to admire others so thoroughly that in the present state there is little moral courage to fight against odds. An organization taking up the battles of the race, therefore, has as many Negroes as whites to fight. The worst sort of criticism I have ever heard of the N. A. A. C. P. came from Negroes who were afraid that the struggle for equal rights might interfere with their graft.

Why The Negro Can Not Move Forward—Won't Take Orders From Own

BY CARTER G. WOODSON

Chicago Defender 2-6-32

In making recently a survey of the unemployment of Negroes in the District of Columbia, the Association for the Study of Negro Life and History discovered some startling conditions which obtain because of the Negroes themselves. One of the important purposes of the investigation was to find out where Negroes are employed, where they were not, and what possibilities they have to secure better positions or to be advanced in those which they now hold. In the large number of cases the employers of Negroes in common labor, in which most of them are now engaged, replied that there was no hope for advancement of Negroes in their employ because Negroes will not work under foremen of their own color. In other words, the Negro has not yet developed to the point that one is willing to take orders from another of his own race.

While it is true that such an answer was often given as a mere excuse for not placing Negroes in responsible positions when it could have been done without any particular trouble, the investigation among Negroes themselves revealed numerous facts to prove that there is more truth than falsehood in this statement. Hundreds of employees of African blood stated

frankly that they would not work under a Negro.

Some of these instances are interesting. A head of one of the Government departments, in which Negro women are employed to do unskilled labor, reports that he placed in charge of the group of such workers an intelligent colored woman who seemed to have all of the neecssary qualifications which he had found in other women thus employed. Those working under her, however, refused to obey instructions, kept the place in turmoil and soon destroyed the morale of the whole force. As soon as he placed a white woman in charge, however, order wa reestablished on the premises, and everything moved along smoothly.

Another employer conducting a wholesale business placed a Negro foreman in charge of others of his race to function in one of their important departments of the establishment. The Negroes working under him, who had formerly taken orders without question from the white foreman, undertook to take liberties with the Negro foreman and to ignore his orders. Knowing that the Negro foreman was well qualified, however, and being personally interested in him, the employer instead of doing what so many others under such circumstances had done, dismissed those who refused to cooperate and supplied the vacancies with others until an efficient working force could thus be obtained. Only a few employers, however, have had such patience and have manifested such interest in the advancement of the Negro, for as a rule they meerly dispose of the Negro foreman with the excuse that one Negro will not take orders from another.

Thoe employers in reporting on Negroes working with them mention two distinct classes whose attitudes must be taken into consideration in a matter of this sort. They have little trouble with the Uncle Tom Negro worker who still has the attitude of the slave in salaaming and kotowing to the white man. Under a Negro foreman, however, they absolutely refuse to work with any degree of efficiency.

In the case of younger Negroes and those of a more enlightened attitude, they say, there is sometimes more cooperation among them, less tendency to knife one another or to combine against a foreman of their own group; but at the same time Negroes of this class are often referred to by white employers as insubordinate and impudent. Inasmuch as the Uncle Tom class is more acceptable to the employers themselves this makes the probability of advancing Negroes to the position of foremen very problematic in this city.

This reveals an unpromising state of affairs. If after three generations of freedom and effort to rise in the social and economic order the Negroes have not yet developed enough cooperation to work under the direction of men of their own race, what hope can there be for this element in our population? In this way the wage earning class of Negroes contribute to their own undoing. They are thereby shutting the door in their own faces and making it impossible for the race to rise very high in the economic sphere. Unless the laboring man can increase his earnings and accumulate sufficient wealth to assure a higher standard of living there will be no chance for the development of the Negro in education, professional life, or business. All of these things are based upon the prosperity of the masses, and the extent to which they succeed determines the future of the Negro race in this country.

My twenty years of investigation of the Negro shows that as a rule it is true that the Negroes do not like to take orders from one another. This is due largely to the fact that slaveholders taught their Negroes that they were good or better than any other Negroes and, therefore, should not be subjected to any member of the race. If they are to be subordinated to someone it should be the white man of superior culture and social position.

Because It Is The Unvarnished Truth

By NANNIE H. BURROUGHS

Here it is. The Negro race is in a terrible fix economically. It has two millstones about its neck—the educated parasites and satisfied mendicants.

We could deliver ourselves from our present state of thralldom if the majority of us were not too plain lazy to think straight and to act decisively.

The fact of the matter is that on the whole we have been handling our economic and social problems so pusillanimously that the race is seriously afflicted with social epilepsy and social paralysis. We have never made a serious and united effort to co-ordinate our thinking nor our activities. We are a race of individualists, and weak ones at that, trying to function in a highly co-operative age. We cannot do it. The Negro will have to co-ordinate, organize, co-operate and degenerate. Those who try to do a one-man act are beaten before they start.

Men of individualistic minds were cast into the limbo a thousand years ago. The Negro will have to learn to work together or be worked. That's that.

But let's get down to brass tacks. What can he do? Some cold water mugs say—nothing. We can do a thousand times more than we are doing. Of course we do not like to see this in print, but the world knows it, and we might as well get courage enough to face the truth and sense and industry enough to do something about it.

White people are spending their perfectly good money to give us all the higher education we want, but what we need is initiative and the kind of genius that turns superior training into superior service. There are new worlds to be discovered, new miracles in science to be performed, a new social order to be constructed.

The Negro can start to work in his own field. Suppose we meet the needs in the dying and showing off business—that is where we shine. Negro undertakers might form a national union and manufacture coffins. They could buy up the woods, employ workmen, build the factory on the spot. There is money in this phase of the dying business. Build a shroud factory in a metropolitan center. Furnish the whole outfit to the members of the National Union of Negro Undertakers.

Go into the greenhouse business. We could give jobs to some of these Negroes who are loaded down with degrees and cannot find anything to do. They could apply their knowledge of botany and floral culture to the greenhouse business. Of course the business would have to be located far out in the suburbs of large cities. It is not easy to get many educated Negroes far from ready made jobs. The greenhouse business is an untouched field among Negroes. By the way, we have struck another snag. The essential materials, such as manure and soil are offensive to nine-tenths of the ready-made job seekers. What would we do with the greenhouses? Furnish flowers and plants for the sick, dead, marrying and graduating. What a field for a host of people who have studied botany and like to work with nature. Nature has no prejudice. She knows no race nor color. Furthermore, there is no risk in this field, because Negroes are going to die if it is the last act. They invest heavily in flowers for funerals.

Is there another uncultivated field? Yes, there are dozens of them. Negro fraternal organizations spend fortunes for badges and regalia, but the time is spent parading, gripping and passwording. Fraternal organizations spend millions of dollars for printing, advertising, uniforming and showing off. They dispense charity. Nine-tenths of their members need work, not charity. The Negro fraternal organizations could combine and give employment to thousands of their own members. Why don't they do it? Ask the leaders; they know.

If the white people did not supply us with our funeral necessities, we would have to wrap our dead in sheets, drop them in holes and decorate their graves with weeds. Poor us! We have enough of what it takes to redeem us, but we give it to others and then we beg, whine and trail.

To Celebrate Attucks Day on March 6

BOSTON, Mass., Feb. 26.—Boston is astir as seldom before anticipating the celebration of Attucks day for America's first martyr. The celebration will come as a challenge to the omission of the Boston massacre by the program committee of the George Washington bicentennial commission. Official recognition is to be sought by the National Equal Rights league, Boston branch, and national headquarters, and citizens Business exercises held at the death spot, grave and monument, a movement has been started for a law to have March 5 proclaimed annually by the governor for observance of Crispus Attucks' death. A petition is to be presented to the legislature.

In a final appeal to all churches, all fraternal, civic, literary and patriotic bodies of the Race to publicly observe March 4 (March 5 coming on Saturday) as Attucks and Citizenship Foundation day, the league claims that if properly utilized Attucks and his death can be made the most effective of all propaganda for advocacy of full citizenship. The Race is urged to thus make it known that a Race man conceived, led and gave first life-blood in the first organized strike at British rule, and the first event to incite the colonists to fight for independence, thereby founding the republic on our Race blood.

SOME NOTED VIRGINIANS

HOW many of the younger generation of Virginians know that Blanche K. Bruce, who once represented the State of Mississippi in the United States Senate was a native of Virginia, born in Prince Edward County, near Farmville?

Mr. Bruce, a Virginia-born Negro, represented Mississippi in the United States Senate for a full term, 1875-1881. He also served as county sheriff and superintendent of education, and was appointed by President Garfield as Registrar of the United States Treasury upon his retirement from the Senate.

Dr. George F. Bragg, Jr., of Baltimore, who, next to Dr. Carter G. Woodson, is America's closest and most enthusiastic student of Negro history, is writing a series of articles for the Journal and Guide on "Noted Virginians." Last week Dr. Bragg contributed an interesting sketch of the late Richard G. L. Paige, of Norfolk. In this interesting narrative the writer brings out much in the life and activities of the distinguished and militant, as well as gifted "Dick" Paige that every school boy and girl should know, but which they cannot get in the history books written for their study in the public schools.

Mr. Paige, who was a lawyer, served in the Virginia General Assembly and had much to do with the initial appropriation establishing what is now Virginia State College. School children should also know that if it had not been for Paige and Harris and other Negroes in the Virginia legislature during the early '80s they would have no State College to attend.

LECTURES TO REVEAL ADVANCE OF NEGROES

The first of a series of weekly lectures on the Negro in American history was given last Wednesday evening at the Howland studio, 1660 Fulton street, under the auspices of the Frederick Douglass Interracial Club. African backgrounds and the slave trade was discussed.

James Cork and Edward Welsh are the leaders of the discussions. Among the topics to be taken up are the Negro as a Rebel, Slavery in early America, Civil War and slavery, the Negro in industry and agriculture the reconstruction period, the Negro as an artist, and the Negro problem and its proposed solutions.

Racial Consciousness- 1932

The New Negro Begins to Exhibit Much Pride In His Racial Identity

Youth Is Losing Its Former Distaste Of Things Negroid

By CARTER G. WOODSON

"YOU KNOW we got tired of these Negro plays," said a miseducated, highly educated Negro of Washington to me the other day. "Our troupe, originally organized for this very purpose, finally reached the decision that there was not anything in it and took up plays bearing upon the life of other people."

These players, like others of old, went back to the fleshpots of Egypt rather than press forward to the promised land; but we have heard nothing of their striking achievements since that time. They occasionally present a play worked out as a poor imitation of what they see others doing; and there follow such comments as, "That was fine, for it made you think that you were at a real theatre; and that girl playing the leading role reminds you of Julia Marlowe or Maude Adams."

And this is about as far as the miseducated, highly educated Negro's mental development enables him to go. What he says and does reminds you of what someone else has said or done so much better. The Negro thus misguided does not show much originality. It is not his fault, however, for he is merely the slave of the modern tradition of keeping the Negro blindfolded. For three centuries, the Negro has been taught that the race to which he belongs does not amount to anything, and that the only thing he can do in educating himself is to imitate the traducers of the race. Having studied in this school of thought for all these years, most Negroes have learned this lesson too well.

As the result of such efforts as the celebration of Negro History Week and the scientific study of the race, however, the youth of African blood is gradually breaking away from these traditions of slavery. These younger people are beginning to see virtue in persons whose faces are black; or, as a writer said in a recent article entitled 'The White God Cracks," they have found as great possibilities in themselves as in others; and they are determined to feast upon the good things of the world rather than be content with the crumbs falling from the table.

A teacher of Washington with a vision of these things to come in the development of a new race expressed this thought the other day in urging me to come to see her pupils in the pageant, "Ethiopia at the Lar of Justice." "The preparation of this play for Negro History Week," said she, "has worked a transformation of my pupils. A few years ago it was difficult to find a boy or girl willing to take the part of a Negro in anything, but now it is equally as difficult to find one who will not gladly assume such a role. Almost every girl in the school wanted to be Ethiopia; and in the assignments I had much trouble from incurring the displeasure of those who felt disappointed."

This is the rise of the new Negro; not that of the Negro who would join with the reds to destroy the present economic order. It should be changed, but the Negroes with the little common sense which most of us now have would not profit by the revolution if it came. The new Negro would dramatize the life of the race and thus inspire it to develop from within through a radicalism of its own.

In other words, this new Negro will do for the race what Horace did for the stupid Romans in teaching them not to despise the life of the lowly, the pride of the country. Instead of going to others to find something to admire, begin to appreciate yourselves. "When a man," said he, "learns how far that which he has excels that which he seeks let him return home in time to enjoy his present possessions."

What, then, in the life of the Negro should we dramatize? That will be an easy problem when the Negro learns to think. The Negro in the modern world is its most dramatic figure. This was the thought of Frederika Bremer, a foreign woman traveling in this country about 1850, when someone asked her what she thought of the future of America. She replied, "The romance of your history is the fate of the Negro." Therein lies the real American drama. As soon as we turn away from the whitewashing our exploiters and oppressors, and learn to appreciate the virtues of this despised race we shall be able to see and understand life.

Sonnet To Dr. Carter Goodwin Woodson

By FINES HUGO AUSTIN
(Va. Seminary and College)

WHEN I think of Homer, the bard of old,
Who sang of Greece and her gallant deeds;
When I think of Virgil who often told
Stories of brave deeds that brave men did heed—
These writers shine because of their defense
For Greece and Rome their native lands;
But when we think of Thee, O western Prince!
Who writes of men who dwell on foreign strands—
Of black men whose brave deeds few tongues did tell,
Whose worthy praise no poet ever sang,
Of Negroes at whose feet great monarchs fell,
Of black men who now suffer hatred's pang—
The bards of Greece and Rome alike do fade
To give Thee place in the sphere Thou hast made!

Miseducation Has Led Many To Become Poor Imitators

I once lived in the midst of a real drama of which the star was an old colored woman who could neither read or write. Her language was crude, and she could not count beyond a dozen. If she had thirteen eggs she would say that she had a dozen and one more. In that community were men who practiced the professions, developed in business, and attained positions in the state and national governments, but none of them made upon their generation a more lasting impression than that of this colored woman.

This unusual character moved among people, but daily walked with God. Preachers came and went, but they failed to equal her in piety. Judges heard the charges of complainants, but they never reached her level of justice. Friends advised friends and parents their children but no one else there had that unusual wisdom which saved the youth from many a pitfall and directed the wanderer in the right way.

The home of this woman, therefore, was always crowded with persons of both races bringing their troubles to her for adjustment. There they would unbosom themselves to her as one would to a confessor. Two white lovers with their differences adjusted would be leaving while two of color were approaching with theirs upon their hearts. Hardly could she compose the differences in a colored church before she would be sought to settle some dispute of the white congregation; and whatever she advised them to do they carried out religiously.

I remember, too, how she played a great role in a tragic situation in our community. A young man enamored of an octoroon married her in spite of the fact that she had borne a child out of wedlock. Taking a dislike to the child, he tortured it until it died. He paid the usual penalty. No one dared make any excuse for the crime, but a family feud developed to the extent of dividing the Negro community, and the whites were not indifferent to the gravity of such a calamity. Frequent brawls ensued, the property of the one was destroyed by the other, and men lived in fear of losing their lives.

To adjust such differences, of course, required time; but this old colored woman was equal to the occasion, and she pointed the way. She advocated peace and taught the people to love those who despitefully used them. Her counsel finally prevailed, and the harmony which resulted brought prosperity to a backward community. When in later years this great soul departed this life, we did not wonder when we saw crowds of both races bowing at the bier of the most dramatic figure that had ever appeared in that commmunity.

Shall it be "Negro" or "Colored?"
To the Editor of the AFRO:
To Dan, the Reader:

Does it really matter whether you are referred to as being a Negro or colored?

My Standard Dictionary gives the following definition: "Negro, a black man, a member of the African race characterized by a black or very dark skin." Webster's "An African black."

Americans and their laws claim anyone with one-sixteenth part of Negro blood is a Negro and so regards the entire race, regardless of the hue of an individual's skin.

A child born of Jewish parents in America, will call himself "Jewish American," providing he has not been raised to be ashamed of his race (some of them are just as bad as we are that way) and the Italian will call himself "Italian American" under the same ruling. If you are not ashamed of the race then you will call yourself either an "American Negro" or an "Afro-American," and this latter has every appeal to me. That still leaves you a Negro,

Da.

Don't be so touchy. The Negro race is one to be proud of. Regardless of statements to the contrary, we are the possessors of "whole souls" and very few white people can boast of anything so fine as that.

GLAD I AM A NEGRO.
Roxbury, Mass.

Our Self-Respect

Important daily journals of the country are bursting with opinions on the Far East. They burst more with opinions on Japan. Japan seems to have but few friends. If it has no open enemies among American dialies it is because sober reflection stays the pen of venom.

Our journals wish to see China win without the suspicions of Japan being aroused as to lack of sympathy in these parts. A study of our editors is a course in the unlovely ways of duplicity.

The New York Evening Post, which speaks for money and the old order, after delivering a sermon clothed in the horrible language of indecision, comes to the end in this wise:

> The truth is that the power to force war rests in the hands of Japan, just as it rested in the hands of Germany in 1917. We must hope and pray that she will not exercise it. But meanwhile we must go along, avoiding every provocation and doing only the far eastern jobs that national self-respect requires.

"National self-respect" is a new acquirement of the United States. International self-respect would be less difficult to comprehend. Our government has no self-respect; our nation less. Disrespect and disregard of any element of the nationals of any land prohibits the claim of national self-respect. The world knows us.

If we had any "national self-respect" the oppression and injustice which we have now in almost one-third of the states of the Union would be destroyed by the power that sends a left-handed challenge to Japan. The robbery of millions of Americans of the right of ballot is robbery of our self-respect and a challenge to it. If the American nation had any self-respect, any universal spirit with which to support self-respect, instead of sailing away to protect our "nationals" in China we would protect those within a stone's throw of Washington.

The New York Evening Post, particularly under William Cullen Bryant and E. L. Godkin, was meticulous as the grammarian of the estate. Its grammar is not so pure as once it was but the dictionary evidently left with Oswald Garrison Villard. "Self-respect" is not the word. Self-sufficiency would be better. "Self-respect" is dead and gone.

Why Exclude Them?

MARCH 5 OMITTED

GEORGE WASHINGTON BICENTENNIAL ELIMINATES CRISPUS ATTUCKS DAY — RACE SHOULD CELEBRATE FOR ATTUCKS ONLY

(By Dr. Carter G. Woodson—The Association for the study of Negro Life and History)

It is the duty of the American Afros to inform biased instructors in history and prejudiced directors of the George Washington Bicentennial that the record of Crispus Attucks is just as honorable as that of any man who has ever lived in America. Before he went to his martyrdom in Boston he had been a slave, but the fetters of the system could not hold such a lover of liberty. He escaped and became free. It may be said that his unwillingness to serve under the yoke of bondage is the reason that certain historians do not liek him. Having experienced as a slave what oppression means, Crispus Attucks was among the first who dared to resist these soldiers who were brought to Boston to crush in the bosom of the patriots that rapidly developing courage to fight for independence.

This Negro and his co-workers, be it said to their credit, were far ahead of the other people of Boston themselves, as the testimony given at the trial of the soldiers who shot them down clearly shows. The witnesses testifying in behalf of the soldiers, and John Adams, their attorney, who later became the second President of the United States, succeeded in making a case of innocence for the "best citizens" of Boston in showing that Attucks and his co-workers, not standing at that time very high in their estimation, had the courage to begin the Revolution on that memorable day, March 5, 1770.

Organized

The record of the trial shows that Bailey "saw the Mulatto seven or eight minutes before the firing at the head of twenty or thirty sailors in Cornhill and he had a large cordwood stick." So that this Attucks, by this testimony of Bailey compared with that of Andrew and some others, appears to have undertaken to be the hero of the night; and to lead this army with banners, to form them in the first place in Dock Square, and march them up King street (State street) with their clubs; they passed through the main street up to the main guard, in order to make the attack. If this was not an unlawful assembly, said the attorney, "there never was one in the world."

Would Caucasianize

Those who feel that they cannot get rid of Crispus Attucks altogether and that he must be given some consideration in the history of this country are now working it from a different angle. They are doing exactly what the Frederick J. Haskins' Bureau of Misinformation recently did for a chain of newspapers in answering an inquiry as to who Crispus Attucks was. According to this statement, he was a white man of Indian blood. In other words, if this unusual character must be kept in history Caucasianize him in some way or make him a hero of some other race, for it will never do to let it be said that he was a man of Negro blood.

An Afro-American

The records of Crispus Attucks' time show that he was distinctively a Negro; and, if living in this country today, he would be subjected to all of the inconveniences and insults that people of this race now encounter. The slaughter of these patriots was recorded by historians as the Boston Massacre, and John Adams himself considered it the beginning of the American Revolution. For generations thereafter this event was accordingly dramatized by historians until the effort to reduce all Negroes to the status of beast to make cotton king constrained the propagandist to ignore this momentous event.

The fifth of March, however, became a great day for the patriots of Boston. While Maverick and Gray, two of his fellow martyrs, were buried from their homes in Boston, Attucks and Caldwell, stranger in the city and without relatives, were buried from Faneuil Hall, the "Cradle of Liberty." The four herses formed a junction in King street (now called State street) and from thence the procession moved in columns six deep with a long line of coaches containing the first citizens of Boston. This solemn affair made a deep impression upon Boston and other parts of New England as a scene long to be remembered; and the fifth of March was celebrated thereafter as a national holiday until it was superseded by the fourth of July.

The Negroes of this country, therefore, should resist any effort on the part of the directors of the George Washington Bicentennial or that of the genuflecting Negroes who are cooperating with them to eliminate these significant facts by a biased dramatization of American history.

—HAPPY NEW YEAR—

HIGH POINT, N. C.
ENTERPRISE

FEB 2 5 1932

ED. JOHNSON, NEGRO, AN EXAMPLE TO HIS OWN RACE

(Raleigh Times)

We are getting around rather late to a matter which an older Raleigh would have been quicker to appreciate—the presentation to the Washington High School of a portrait of E. A. Johnson, negro, who was the first principal of the school out of which the high school itself developed.

Ed. Johnson, as he was known in Raleigh, achieved from his early beginnings in parlous times a great diplomacy of race. That is to say, he was a negro with advantages of education and more than usual sense, who took what he could get of the pickings of the politics of his time, and yet retained his poise. He held political office in the way of making a living and yet preserved his self-respect and the good opinion of a predominantly white community. He became a lawyer and worked cautiously at his profession, asserting rights with dignity that no one wished to question. He was in these things very different from a class of upstarts with potential fire-brands in hand who pushed forward to what nobody in those days knew would be the last provocation.

Ed. Johnson, we learn, has become an eminent lawyer of his race in New York. He is rich. He has gone on from humble beginnings to heights from which he does not commit the folly of forgetting.

A sober, studious and thoughtful citizen Ed. Johnson will be remembered in Raleigh by all classes. He could be accepted, to its advantage, as an example for his race.

Racial Consciousness - 1932

WERE NEGROES OF 200 YEARS AGO BRAVER AND MORE COURAGEOUS THAN MEN AND WOMEN OF 1932?

Journal and Guide 2-6-32

Historian Declares There Is Lack Of The Will To Dare And Do As Was Ever Present Among Leaders Of Yester-Year

Norfolk, Va

BY CARTER G. WOODSON

If I had not studied history, and especially the history of the Negro, I would feel very much discouraged and give up the fight, for there is very little in the present plight of the Negro to indicate a trend upward. History teaches, however, that there may come a better day.

Norfolk, Va

At one time we were real men. We may once more have the courage to stand up and speak out like men, as Negroes did in the eighteenth century.

The race in the twentieth century is beset with grafters who are fleecing the masses and with politicians who for the profits of segregation have joined with the traducers of the Negro "to keep the race in its place." The moral collapse of the Negroes who are working out the jim-crowing of the race in the George Washington Bicentennial in a striking case in evidence.

Not Debased by Machinery

The eighteenth century Negroes in this country never would have agreed to such a humiliation. They had never known the blighting effect of the cotton gin and the exploitation system which it produced to debase the Negroes to the plane of beasts.

Slavery remade the Negroes during the 19th century, however; and mentally the race in the twentieth century is still enslaved. The temporary enjoyment of citizenship during the reconstruction was not sufficient to remove from the Negroes the inferiority complex; and the agents of race hate have been busy ever since in forcing the race to labor under this all but fatal handicap.

During the eighteenth century Negroes served side by side with the whites as privateers and soldiers. In the twentieth century the Negroes are jumping over each other to organize jim-crow regiments in the State militia and the United States Army. It is bad enough when these things are forced upon us.

Held Balance in Wars

During the colonial wars, largely between England and France, the Negroes were looked upon as holding the balance of power, for they might cross the frontier and become the allies of the French and Indians, as expressed in the "Pennsylvania Gazette" on July 31, 1746, and in the "Maryland Gazette" of March 20, 1775.

During the American Revolution the Negro again was feared because of holding the balance of power. At first George Washington and his generals excluded Negroes from the army, but when they saw the British bidding for their support and learned that 25,000 of them had actually gone over to the British in South Carolina, George Washington reversed himself and called back to the army the Negroes whom he had excluded.

In our day the Negro has the balance of power in several spheres, but no one ever thinks of us in this respect, inasmuch as we can be so easily duped by politicians of both races who swing our thoughtless masses in whatever direction the bosses pay them to carry us. Who respects a Negro today and why should he?

City Leaders

During the eighteenth century we hear of cases of Negroes preaching to mixed congregations like those of Gowan Pamphlet in rural Virginia, Josiah Bishop in Portsmouth in that same state, James Willis in the Gulf District, and Lemuel Hayes in New England. Today a Negro preacher would immediately suggest segregation so that he might get these Negroes off somewhere in a corner and work them for what they are worth.

On June 14, 1793, the "Maryland Journal and Baltimore Advertiser" reported the case of a Negro preacher who had run away from his people because they had ceased to live with him on terms of perfect equality. Today you would be more apt to find one running to such people on this account to capitalize in some way their efforts to segregate. A job might thereby be provided for himself or some member of his family. The profits of segregation are very alluring.

The Negroes of the eighteenth century were not content to be jim-crowed. They felt that they had a perfect right to go anywhere others went or to do anything which others did. They won, therefore, in many a battle for social recognition. Naturally the George Washington Bicentennial commission does not want us to hear about such Negroes since these gentlemen do not favor anything but segregation.

The intellectuals of color of that time often expressed their courage in quoting from the Roman poet these words given in their historic setting by a free Negro, writing in 1788: "Homo sum; nilhil a me alienum puto"; in other words, "I am a man and deem nothing that relates to man a matter of indifference to me."

Going still further, as did a Negro writer in 1789, "Can it be contended," said he, "that a difference of colour alone can constitute a difference of species? If not, in what single circumstance are we different from the rest of mankind? What variety is there in our organization? What inferiority of art in the fashioning of our bodies? What imperfection in the faculties of our minds? Has not a Negro eyes?

Has not a Negro hands, organs, dimensions, senses, affections, passions? —fed with the same food; hurt with the same weapons; subject to the same diseases; healed by the same means warmed and cooled by the same summer and winter as the white man? If you prick us, do we not bleed? If you poison us, do we not die? Are we not exposed to all the same wants? Do we not feel all the same sentiments? Are we not capable of all the same exertions, and are we not entitled to all the same rights as other men?"

The Negroes and poor whites of the eighteenth century usually worked in cooperation against common foes, the exploiters and enslavers. In the twentieth century these two oppressed elements have been separated by the systematic teaching of race hate so that they may never unite and wield against their oppressors the power which these combined forces might have. Neither element in the twentieth century, therefore, has been able to get anywhere, and at present both seem to be on the verge of starvation. A hint to the wise ought to be sufficient.

What is the advantage of having power which you never use? While the eighteenth century Negroes, although few in number because most of them were slaves, devised every means to put to good use all the resources at hand, the Negroes of the twentieth century are doing practically nothing but worrying the white man for a hand-out.

The Negroes of our day instead of using the ballot as a weapon of defense have donated it to the corrupt Republican machine. Instead of finding some virtue in their own ranks and organizing themselves for cooperative effort they have learned to admire others so thoroughly that in the present stage there is little moral courage to fight against odds.

An organization taking up the batties of the race, therefore, has as many Negroes as whites to fight. The worst sort of criticism I have ever heard of the N.A.A.C.P., came from Negroes who were afraid that the struggle for equal rights might interfere with the grab.

MRS. MAGNOLIA PARKER, Baltimore, Md.—Negro—" 'Negro' distinguishes our ancestry. It makes us a race. It has dignity."

Negro Democrat

H. GARRETT LEE, Lincoln University, Pa.—Negro—" 'Negro' is a distinct whole, arrayed against opposing factors or contenders, proudly pointing to a mighty past and a glowing future."

LETTIE WELVY, Orange, N.J.—Negro—"Because our ancestors by the name of 'Negroes' and their prayers brought about our freedom. I am proud of the name."

MRS. J. L. EVANS, Washington, D.C.—Negro—"Literally speaking, 'Colored' refers to any race other than Caucasian, and I want to be unquestionably identified with my race."

3-5-32

JEFFIE BASKERVILLE, Baltimore, Md.—we have been steadily moving foreward. It has meant success to all of us."

MARTHA BAYNUM, Cambridge, Md.—Negro—"Because Booker T. Washington was introduced as a representative of 'Negro' enterprises and 'Negro' civilization."

MARY THOMPSON, Churchville, Md.—Negro—"A word not to be ashamed of; it distinguishes us as a race. It should live."

U. S. BROWNE, Washington, D.C.—Negro—"I prefer the word 'Negro' because it definitely settles the question of our racial group. 'Colored' does not do this."

MISS MAUDE E. YOUNG, Wake Forest, N.C.—Negro—"The term 'Negro' is ours, with 'all rights reserved', while 'Colored' may refer to other races."

MRS. C. B. JONES, Raleigh, N.C.—Negro—"Applying the racial epithets does not degrade us morally as a race. We should be proud of our Ethiopian name."

MRS. LEWIS W. BURGESS, Ellicott City, Md.—Negro—"Ethiopian background, civilization, wealth, power, art, literature. 'Colored'—any people not Caucasian."

CAMERON WM. SWEENEY, Pulaski, Va.—Negro—"We are descendants of the black race of Africa. 'Negro' is more proper. 'Colored' refers to black and white."

ESTELLA DOBSON, Baltimore, Md.—Negro—"When one realizes the advancement the 'Negro' has made in not quite sixty-six years, I prefer to be of the race."

MRS. BERTHA L. EARLE, Washington, D.C.—Negro—"I love that name. It distinguishes us from other 'Colored' races, and sets us in that aristocratic group to ourselves."

HOWARD CUSTIS, Cape Charles, Va.—Negro—"My ancestors were 'Negroes', great deeds are done by members of my race; I am elated to be called a 'Negro'."

FRANK HUGHES, Lynchburg, Va.—Negro—"Distinguishes from all other races and colors; most dominat' blood. I am proud of achievement, accomplishments, education and outlook."

MISS EVELYN HOLTZ, Baltimore, Md.—Negro—"Because there are other races which could be called 'Colored', such as yellow, red and white."

MRS. MARY E. SMITH, Baltimore, Md.—Neither—"The fact is, my name is Mrs. Smith, or Mary E. Smith; just as Mrs. Herbert E. Hoover. All nations are 'Colored.'"

MRS. MARY HALL, Baltimore, Md.—Ethiopian—"That is our Bible name. The word 'Negro' means a disgrace, that's why other races like it. All races are 'Colored'."

GENEVIEVE SAYLES, Baltimore, Md.—Ethiopian—"There is no such name as 'Negro'; for such a name has never been mentioned in the Scriptures."

MISS VIOLA HALL, Baltimore, Md.—Ethiopian—"Ethiopian means dark-skinned race. All races are 'Colored', even 'White'. Every race uses its right name but us."

CHARLES MEADOWS, Baltimore, Md.—Neither—"Neither of those names, because they are not my ancestors' names, but are slave names given to us by the so-called 'White' man."

KINSEY BROWN, Crisfield, Md.—Black—"Because of black ancestry. 'Colored' shows a shame of ancestry. 'Negro' sounds contemptible from 'White' men."

H. A. POOL, Elizabeth City, N.C.—Colored—"Other races have injected their blood into my veins, the veins of my race. Hence, we are 'Colored'."

WILLIAM McKINLEY RICE, Roanoke, Va.—Colored—"Three hundred years removed from Africa, our fathers and selves were born here. We are Americans, to distinguish, use 'Colored'."

BRADLEY WILLIAMS, Greensboro, N.C.—Colored—"We are children of Indians, Jews, Chinese, Japanese and 'Whites'. The product of the melting pot of America."

JESSE M. CRAGGETT, Baltimore, Md.—Colored—" 'Negro' means a black race. We ar not all black. That makes us 'Colored'."

WILLIAM JONES, New York City—Colored—"Because the word 'Negro' means a black race. We are only mixed breeds; can't be classified as a race."

ISAAC CLARK, Philadelphia, Pa.—Colored—"It sounds more human for our race. The younger generation should be taught at home."

GEORGE HARDY, Quantico, Va.—Colored—"Because it has a variety of colors in this 'Colored' race of ours."

W. F. SUMMONS, Havre de Grace, Md.—Colored—"Our forefathers were African 'Negroes'. Their descendants, mixed bloods, require a broader word than 'Negro', to designate them—thus 'Colored'."

WILLIAM H. HILLEARY, Fort Humphrey, Va.—Colored—"Because I am not an African born 'Negro'; for our race has so many different complexions."

W. G. WILSON, Harrisonburg, Va.—Colored—"Races are distinguished by peculiar racial characteristics. Nothing peculiar to our race in America but complexion; other characteristics often common."

MRS. J. M. DAVENPORT, Norristown, Pa.—Colored—"This specifies a truer meaning of the mixed races than the word 'Negro', because 'Negro' means black."

CAROLYN M. DAVENPORT, Norristown, Pa.—Colored—" 'Negro' is often used as a word 'negroid', meaning ignorant, inferior, often expressed 'nigger'; an untrue significance of 'Colored' people."

WINIFRED DAVENPORT, Norristown, Pa.—Colored—" 'Nero' is often used as a slang insulting word given to the Ethiopian race, derived from the word 'negroid', meaning ignorant."

MRS. ORA C. LEWIS, Burgess Store, Va.—Colored—"Because of a power over which we had no control, we are a mixed race. Therefore, call me 'Colored'."

EDWARD R. BROOKER, Washington, D.C.—Colored—"It covers all shades of differences in our race. The term 'Negro' is inconsistent, according to physiology."

JOHN M. BARNES, St. Marys County, Md.—Colored—"It is a better term of distinguishing us from other groups. 'White' men are referred to as 'White'."

COFIELLIA ROUNDTREE, Isaltrell, N.C. Colored—"Because our group consists of many different races and colors, it appears to be right."

GENEVA R. [illegible], Baltimore, Md.—Colored—"It is less suggestive; better un-

derstood and more appreciated than 'Negro', by the mass."

J. E. RAYNOR, Washington, D.C.—Colored—"'Colored' seems dignified and is not ill used. 'Negro' is discriminating. Other races are not named 'Caboes' (white) and 'Jaunos' (yellow)."

WILLIAM CURF, W. Philadelphia, Pa.—Colored—"Because the 'Colored' races shall rise preeminently in the word as the fittest, most efficient guiding factors of the future."

WILLIAM PATTERSON, Atlantic City, N.J.—Colored—"Because it is termed intelligently; also to distinguish the different complexions of race, whereas, Negro' defines discrimination and prejudice."

KATIE RIFFE, McKinney, Ky.—Colored—"Because 'Negro' is used as slang and is a degrading word from slavery."

THEODORE JOHNSON, Enfield, N.C.—Colored—"AFRO refers us to Africa; 'Negro' to Niger; as we are Americans, 'Colored' is our right identity."

MRS. THELMA DENNIS, Shady Side, Md—Colored—"'Colored' in the true sense of the word means outward semblance. The 'Colored' skins only hide the real character."

MRS. MARION C. ALDIB, Baltimore, Md. Colored—"Because I am one of the colors of God's rainbow (yellow), and a pleased, happy and contented good fellow."

AGNES BROWN, Crisfield, Md.—Colored or black—"The name 'Negro' is contemptible; when called by a white man my blood boils."

K. C. WILSON, Baltimore, Md.—Colored—"Why I prefer to be called 'Colored' is because the 'Colored' people are blessed with the same wisdom as the 'White'."

SAMUEL McPHERSON, Baltimore, Md.—Colored—"Because Webster defines that word black, but from observation we are almost black no more. Do away with 'nigger' and 'negress'."

D. L. THOMAS, Thomasville, N.C.—Colored—"Because of the great amalgamation of the race. There are other 'Colored' races but the name applies only to us."

MISS VIOLA THOMAS, Elizabeth City, N.C.—Colored—"The only proper name for the 'Colored' race."

MISS BLANCHE JOHNSON, Baltimore, Md.—Negro—"Because 'Negro' is the only name to our race. 'Colored' is a mixed group of people."

MRS. SUSIE E. DOWNEY, Richmond, Va.—Colored—"Because we are a mixed type of people. It applies to Japan, it applies to us."

SAMUEL H. JOHNSON, Roanoke, Va.—Colored—"So many variation of colors will not blend together as a race. Black, kinky hair, thick lips, constitute a 'Negro'."

MRS. LUCILLE MARSHALL, Philadelphia, Pa.—Colored—"More dignified. We are a fore, Colored'. 'Negro' is too closely re-fore, 'Colored'. 'Negro' is to closely related to word 'nigger'."

LUCILLE STANTON, Atlantic City, N.J.—Colored—"Any race represented by every color of the human race, cannot truthfully be called anything else but 'Colored'."

EUGENE W. PENN, Danville, Va.—Colored—"Because it's a much better word for our race. The word 'Negro' sounds very much like 'nigger'. I prefer 'Colored'."

VICTORIA LIVELY, Baltimore, Md.—Colored—"We are a bunch of flowers of a variety in color. All other nations want or desire a select bouquet (God's plan)."

FRANK W. JONES, Baltimore, Md.—Colored—"Our national government, our city board and our diplomas from our high school and college say we are 'Colored'."

R. ALEXANDER CARROLL, Spartanburg, S.C.—Colored—"First, because an ethnological fact; second, cosmological deduction of 'Negro'; third, because we are."

CASPER L. NEWCOMB, Barclay, Md.—Colored—"'Whites' seld a use the word Caucasian, so we should not use the word 'Negro'. 'Colored' is more dignified'."

CASPER L. NEWCOMB, Barclay, Md.—Colored—"'Negro' mostly expressed by 'Whites' as 'nigger' in vulgar derision or deprecation of our race."

D. WEBB JOHNS, Atlantic City, N.J.—Colored—"Ehiopia and Egypt were associated peoples. The Nigorites, Ethiopians of a locality—Niger for them was proper. All races are Colored' (amalgamated)."

JAMES ALEXANDER, Asheville, N.C.—Colored—"Because if we are to come out of slavery we must not use the thing that pertains to it. We are free to give our own names. We are rising upward."

MISS ESTELLE P. CAMPBELL, Washington, D.C.—Colored—"Authorities attribute the name 'Negro' to a black man of African blood—extraordinary creature; 'Colored' is a classification more humane."

ARTHUR WILSON, Washington, D.C.—Colored—"Its designation of the race is absolutely correct without contempt."

ADDIE BRUCE, Washington, D.C.—Colored—"Because the word 'Negro' is a designation whose connotations of injustice destroy the confidence of our race."

ADDIE BRUCE. Washington, D.C.—Colored—"A dash of color adds real life to this country"

ADDIE BRUCE, Washington, D.C.—Colored—"Because since there are only 20 per cent pure blooded 'Negroes' in America today, we are not justified in calling ourselves 'Negroes'."

MRS. MINNIE FITZ, Washington, D.C.—Colored— "Characterizations responsible for the accepted designation of racial group as 'Negro' no longer exists."

ALBERT BROWN, Norristown, Pa.—Colored—"The 'Colored' applies to 'Negroes' or those of 'Negro' blood."

WALTER WHITE, Elizabeth City, N.C.—Colored—"Our race having such a variety of colors should be referred to as 'Colored'. It's appropriate. In reality, it's true."

C. P. CUNNINGHAM, Washington, D.C.—Colored—"Because lots of other races see the 'Negro' as low or 'nigger'—degrading."

P. C. WHITELY, Fredericksburg, Va.—Colored—"Harmonious to the ear; never confused with 'nigger'; of greater scope than 'Negro'; no ambiguity when spoken."

MARGARET DORSEY, West Philadelphia, Pa.—Colored—"Our ancestors were Africans or black, called 'Negro'."

HERBERT WILSON, Baltimore, Md.—Colored—"The 'Colored' race has increased; the 'Negro' race has decreased."

A. J. TAYLOR, Greensboro, N.C.—Colored—"Americans of color is sufficient. Southerners do not correctly write or pronounce 'Negro'. Both races say 'nigger', discard the cause."

SPENCER LEWIS, Memphis, Tenn.—Colored—"It applies to any person who belongs to the dark race of the world without any resentment."

MRS. WM. GREEN, Winston-Salem, N.C.—Colored—"White people change the word 'Negro' to 'nigger' in order to belittle. 'Colored' to me denotes triumph over all obstacles."

LAURA E. LANGFORD, Lewisburg, W. Va.—Colored—"'Negro', generally regarded to mean 'an inferiority complex'. His past and present achievements are to the contrary, however, notwithstanding."

ARTHUR B. LANGFORD, Lewisburg, W. Va.—Colored—"A new incentive to action; a stepping forward to meet the challenge of the new day."

MRS. MAMIE ALEXANDER, Asheville, N.C.—Colored—"Because other races don't pronounce 'Negro' accurate and I do not like to hear them say 'Negro'. So let us pull together."

EUNICE CARRINGTON, Baltimore, Md.—Colored—"Even if our race was given the name 'Negro', 'Colored' sounds better."

J. M. McADAMS, Philadelphia, Pa.—Afro-American—"There is no such thing as 'Colored' or 'Negro'. We are the original color of our Mother Earth."

MRS. MARY E. MURRAY, Gastonia, N.C.—Afro-American—"Racial identity and national identity; native country and country of adoption."

ELTINGE CRAMPTON, Monrovia, Md.—Colored—"Because the 'Negro' has a dip of Caucasian blood in his veins—hence, 'Colored'."

HARRY S. BOONE, Baltimore, Md.—Colored—"'Negro', 'nigger' (synomomus) used as insult. Sometimes used addressing assemblies, by press; an adjective defining dirty, low, beast-like, semi-human creature."

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N.A.A.C.P. Once so Radical it Fought Booker T. Washington; Now it's so Conservative That it Fights the Communists.

By KELLY MILLER

When the National Association for the Advancement of Colored People was formed twenty years ago, it was regarded as a radical organization to offset the conservatism of Booker T. Washington. The Tuskegee doctrine, at that time, held sway over the minds and imaginations of the American people, white and black.

The new movement stood for agitation for immediate fulfillment of the tenets of democracy as contrasted with the slow, long suffering constructive program of Hampton and Tuskegee. And yet the new movement merely emphasized the fulfillment of the law but never once advised its overthrow. Insistence on the observance of the 14th and 15th amendments is no more radicalism than insistence on the fulfillment of the 18th.

Booker Washington died. His philosophy continues by sheer force of its own inertia, unaccelerated by his dynamic personality.

WORLD WAR WEAKENED THE DEMOCRATIC SPIRIT.

The World War came and went. Instead of being a war for democracy, as Woodrow Wilson declared it to be, it was the means of weakening the democratic spirit throughout the world. The word has lost its place and meaning in the lexicon of Germany, France, Italy, Russia, Japan, England, and even in the United States. Economic dictatorship now rules the world.

The eighteenth century doctrine of the rights of man is no longer proclaimed from the halls of Congress or preached from pulpit or platform. The enforcement of the Fourteenth and Fifteenth Amendments is no longer understood to be the serious purpose of the government.

The N.A.A.C.P. is about the only voice which seriously hopes to revive "the lost cause." It has piped to Presidents Harding, Coolidge, and Hoover, but they do not dance. The so-called "new Negro" does not look for redemption in that direction. Instead of hoping for a return of the old political regime, he rather expects a radical change in the economic order.

N.A.A.C.P. MOTIVATED BY DEAD HAND OF THE PAST.

The N.A.A.C.P. today stands as a conservative body motivated mainly by the dead hand of the past. It is declaiming for the enforcement of law, which everybody accepts in principle, but nobody but colored people expect to see put in practice. The present day radicals and conservatives came to grips at Scottsboro. Even the Bourbon whites of Alabama were with the conservative N.A.A.C.P. as contrasted with the radical Communists.

All colored people are now radicals in the sense of the erstwhile militant organization, battling for their legal rights, while none but the reckless and the irresponsible ones are radical as interpreted by the reds.

The N.A.A.C.P. has lost much of the dynamic power derived from its erstwhile reputation for radicalism. It now relies chiefly upon seizing upon dramatic instances of violation of law and in holding the courts to regular legal procedure. This is to me, Conservatism.

PRESIDENT SPINGARN ANNOUNCES NEW POLICY.

I read somewhere in the press that President Spingarn, in a recent address before the Twentieth Century Club of Boston, declared that his organization was about to launch a new policy which would involve economic as well as political doctrine. The fulfillment of this declaration of intention is anxiously awaited. As matters now stand, there are no genuine economic radicals except the impossible and the irresponsible reds who have a fanatical fringe.

The N.A.A.C.P. has become as conservative as the Y.M.C.A. Indeed the N.A.A.C.P., the Y.M.C.A., and the Urban League might as well be consolidated into a single organization for the advancement of colored people so far as aim and method are concerned. The first wants the law enforced, the second wants the colored man to be good and obey the law, while the third wants him to have economic and industrial opportunity. These are all parts of a conservative program.

COLORED MASS IS SLUGGISH UNLESS STIRRED.

The colored mass is sluggish and inert. It requires some constantly stimulating force to urge it forward. Any form of radicalism which threatens disruption of existing order would be suicidal. The imported radicalism of the reds would be treason against this land and country.

And yet without something of a stirring nature is brought to play upon him, the colored man sinks into inactivity and sloth. He is now at the depth of racial depression. Not a single progressive and stimulating notive spurs his lethargic energies. The industrialism of Booker T. Washington quickened him for a while. The bizaare movement of Garveyism aroused him for but a moment. The N.A.A.C.P. starts and stirs him only momentarily when some tragic happening occurs. But it makes no appeal to his imagination.

COLLEGE FRATERNITIES DINE, DANCE, ADJOURN.

Ordinarily, the people have a right to look to the youthful intelligentsia for the stimulation of the masses. Mens agitat molem. But our collegeton left us. Who will take the next step?

In politics, education, religion, and social polity we are just at out where we are engrossed in literary activity and research work in chemistry, physics and biology while the masses may go hang. There is a dearth of agitation in a sane constructive direction.

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WILLIAM CURF, W. Philadelphia, Pa.—Colored—"Because the 'Colored' races shall rise preeminently in the word as the fittest, most efficient guiding factors of the future."

WILLIAM PATTERSON, Atlantic City, N.J.—Colored—"Because it is termed intelligently; also to distinguish the different complexions of race, whereas, Negro' defines discrimination and prejudice."

KATIE RIFFE, McKinney, Ky.—Colored—"Because 'Negro' is used as slang and is a degrading word from slavery."

THEODORE JOHNSON, Enfield, N.C.—Colored—"AFRO refers us to Africa; 'Negro' to Niger; as we are Americans, 'Colored' is our right identity."

MRS. THELMA DENNIS, Shady Side, Md.—Colored—" 'Colored' in the true sense of the word means outward semblance. The 'Colored' skins only hide the real character."

MRS. MARION C. ALDIB, Baltimore, Md.—Colored—"Because I am one of the colors of God's rainbow (yellow), and a pleased, happy and contented good fellow."

AGNES BROWN, Crisfield, Md.—Colored or black—"The name 'Negro' is contemptible; when called by a white man my blood boils."

K. C. WILSON, Baltimore, Md.—Colored—"Why I prefer to be called 'Colored' is because the 'Colored' people are blessed with the same wisdom as the 'White'."

SAMUEL McPHERSON, Baltimore, Md.—Colored—"Because Webster defines that word black, but from observation we are almost black no more. Do away with 'nigger' and 'negress'."

D. L. THOMAS, Thomasville, N.C.—Colored—"Because of the great amalgamation of the race. There are other 'Colored' races but the name applies only to us."

MISS VIOLA THOMAS, Elizabeth City, N.C.—Colored—"The only proper name for the 'Colored' race."

MISS BLANCHE JOHNSON, Baltimore, Md.—Negro—"Because 'Negro' is the only name to our race. 'Colored' is a mixed group of people."

MRS. SUSIE E. DOWNEY, Richmond, Va.—Colored—"Because we are a mixed type of people. It applies to Japan, applies to us."

SAMUEL H. JOHNSON, Roanoke, Va.—Colored—"So many variation of colors will not blend together as a race. Black, kinky hair, thick lips, constitute a 'Negro'."

MRS. LUCILLE MARSHALL, Philadelphia, Pa.—Colored—"More dignified. We are a fore, Colored'. 'Negro' is too closely re- fore, 'Colored'. 'Negro' is to closely related to word 'nigger'."

LUCILLE STANTON, Atlantic City, N.J. —Colored—"Any race represented by every color of the human race, cannot truthfully be called anything else but 'Colored'."

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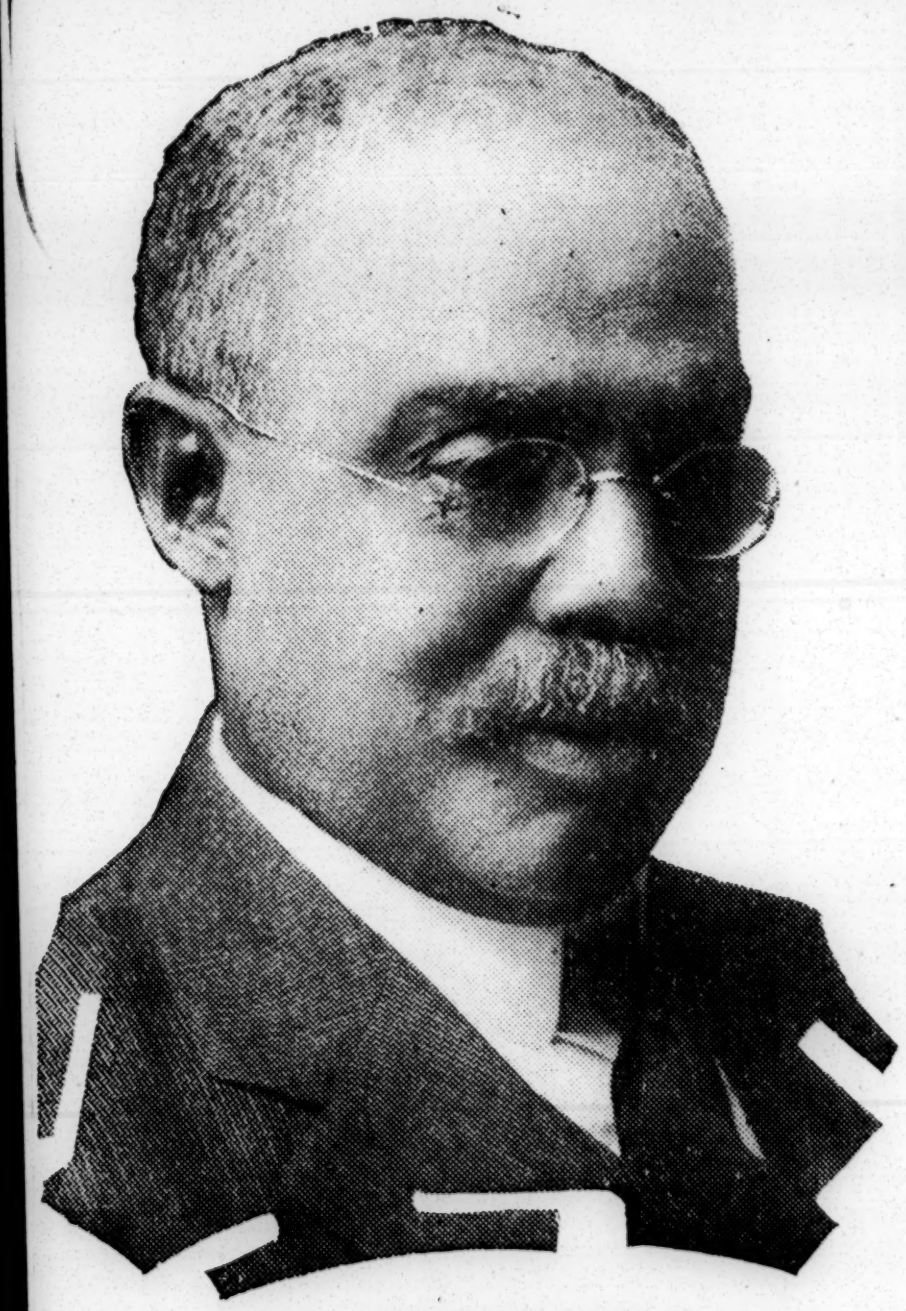
Association for the Study of Negro Life.

Racial Consciousness - 1932

SELLING THE NEGRO TO NEGROES



Dr. Nathan B. Young

Field Secretary of the Association For The Study of Negro Life and History

By GEORGE W. BLOUNT

CHEYNEY, Pa., Nov. 7 —Dr. Nathan B. Young was the guest speaker at the 11:30 chapel exercises at the Cheyney State Teachers College Thursday.

Dr. Young is field secretary of the Association for the Study of Negro Life and History is collecting data on various aspects of the life and history of the Negro. He delivers addresses and holds conferences with teachers and citizens to secure from them more data and cooperation in the prosecution of the work.

When he arose to begin his address on the subject "Negro Life and History"—Dr. Young received a great ovation. "I am always glad to receive the applause first, because I feel certain that I have delivered that much of my speech satisfactorily," said Dr. Young.

Speaking with reference to his own school days, he said that he graduated from Talladega College, studied at Oberlin College and Selma University and taught school about 10 years before he began to learn that Negroes had played any part in world history.

In emphasizing the vital importance of the study of Negroes by Negroes, he stated that, "I am trying to sell the Negro to Negroes. I find it a very difficult task to stimulate and encourage the Negro to have faith in and respect for himself. It is easier, by far, to sell the white man, Jews, Japanese, Chinese, and any of the other races on the face of the earth to Negroes than it is to sell the Negro to Negroes. Negroes must learn to believe in themselves and think more in term of Negroes and their welfare."

"You students in the Cheyney State Teachers College are exceptionally fortunate in that you have Negro teachers to teach you. In all of my school days, I never had a Negro teacher and I consider that my greatest loss in connection with my education.

"Negroes don't think for themselves. They accept very readily the labels placed upon us and the standards set up for us by members of other races. We must stop doing that. On the other hand, the more highly educated the Negro becomes the less race pride he appears to possess.

"I have just been looking over some statistics compiled by a competent authority and the following facts were revealed: About one-half of the population of the world is still living below our present standards of living. Only 10% of the people in the world THINK they THINK and the majority of these who do only think enough to obtain creature comforts: that is, they merely think enough to get something to eat and to wear, the rest of the thinkers are merely quacks, charltans or pseudo thinkers. They are the leaders of mobs, the riff-raff or rabble. Only 5% of the people in the world who think are making a good job of thinking. Of those who think, only 5% think 50% of the time.

"Learn to think earnestly, join the efficient thinkers of the world and strive daily to help make the world a safer place in which to live. Think more in the terms of your own life and the work you want to do.

"Think straight, talk straight, walk straight, look straight and be a representative citizen."

Dr. Young as will be remembered was former president of Lincoln University, Jefferson City, Mo.

Racial Consciousness—1932

VALUABLE BOOKS ARE STOLEN FROM WOODSON'S OFFICE

Portion Of Literary Loot Recovered With Arrest Of Two Young Boys

Theives late Sunday night broke into a shed in the rear 1538 Ninth street, northwest, the office of Carter G. Woodson, director of research of the National Association of Negro History, and stole valuable literature. An estimate of the value of the books taken was not known.

Books on Negro History, the history of the Negro Church, and books containing numerous Negro poems were taken. The intruders entered the premises by breaking the lock on the rear shed door.

An eleven-year-old and a ten-year old boy were arrested by Second Precinct police and held for Juvenile Court action. The boys admitted breaking into the premises, police say. Eight of the valuable books were recovered.

HISTORY PRIZES AWARDED

WASHINGTON, Nov. 10 — Dr. Carter G. Woodson, director of the Association for the Study of Negro Life and History, has announced the names of the winners of the prizes to be awarded at the annual meeting of the Association in Atlanta on the 13th. These prizes were announced a year ago as a gift from a friend of the Association, who desires to stimulate interest in Negro historical research and writing. Much interest was aroused throughout the country, and a considerable number of scholars entered the contest.

The first prize of $100.00 for the best article contributed to the Journal of Negro History during the year goes to Kenneth W. Porter, a writer, of Sterling, Kans., the author of a biography of John Jacob Astor. The article submitted was a study of the "Relations of Negroes and Indians within the present limits of the United States."

The second prize of $50 for the next best article submitted to the Journal of Negro History during the year goes to Dr. Charles H. Wesley, head of the department of history of Howard University, recently a Guggenheim fellow, who studied abroad the movement and apprenticeship in the West Indies. The article submitted was "The Neglected Period of Emancipation in Great Britain, 1807-1823."

The first prize of $50 for the best review submitted to the Journal of Negro History during the year goes to Rayford W. Logan, sometime professor of Virginia Union University, a student now meeting the requirements for the Degree of Doctor of Philosophy at Harvard, and just recently attached as an investigator to the staff of the Association for the Study of Negro Life and History. The review submitted was of Frank L. Owsley's "King Cotton Diplomacy" and of Donaldson Jordan and Edwin Pratt's "Europe and the American Civil War."

The second prize of $25 for the next best review submitted to the Journal of Negro History during the year goes to Bernice Person, a college senior, of St. Louis, interested in library work and writing in the field of social science. The review submitted was of Henri DuBois's "Le Repertoire African."

The committee of award, consisted of Prof. Benjamin Brawley of Howard University; Prof. Lorenzo D. Turner of Fisk University and Dr. Carter G. Woodson, director of the Association for the Study of Negro Life and History.

Racial Consciousness - 1932

Prizes for Articles On Negro History

Age

Washington, D. C.—An announcement made by Dr. Carter G. Woodson, director of the Association for the Study of Negro Life and History, states that an anonymous friend has offered four prizes, totaling $225, to be awarded for articles sent the Journal of Negro History during the year. 2-6-32

$100 will be paid for the best current article, with $50 as a second prize. $50 will be paid for the best book review, $25 for the second.

Articles must be submittted by the first of October preceding the annual meeting of the association, the last week in that month; manuscripts must be typewritten, 3,000 words for articles, 1,000 for reviews. They must be original and not previously published except in the Journal of Negro History.

The committee of ward will be Dr. Woodson, Dr. Benj. Brawley of Howard University, and Lorenzo D. Turner of Fisk University.

BOSTON, MASS.
TRAVELER

FEB 16 1932

Negro History

People's Editor:

From the many requests for information in regard to the achievement of outstanding Negroes which appear from time to time in Dr. Haskin's Question Column of your paper, I assume that some Traveler readers are interested in Negro history.

Realizing the need of education on the part of the general public relative to the prominent part the Negro has played in the history of America, and his contributions in the fields of literature, art and music, there was formed in 1925 in Washington, D. C., an association known as "The Association for the Study of Negro Life and History," of which Dr. Carter G. Woodson, noted historian, author and lecturer, is director.

Our public and lending libraries have a limited number of books by Negro authors. The demand for these books is large and it is often very difficult to obtain them without waiting a considerable length of time. It is hoped that a larger number of books by Negro authors may be purchased by our librarians, in order that they may be available to the public, who, in increasing numbers, are appreciating the value and historical significance of the literary work of this large group of American citizens.

ALBERTA M. CARRINGTON,
Journalist, Aristo Club.

Malden.

Ass'n Studying Negro Life Appeals For A Penny From Students

Courier

2-6-32

By CARTER G. WOODSON

WASHINGTON, D. C., Feb. 4.—One of the purposes of Negro History Week is to secure more support for the work of the Association for the Study of Negro Life and History. This organization is not endowed, and only a limited number of persons are interested in this scientific method of approaching the race problem in this country. A friend of the cause, however, is now giving the work a dollar for every dollar given by others. This comes as a challenge to the Negro to do something for himself.

Pittsburgh

The Association deserves support because it publishes a magazine, researches in Negro history, directs studies in clubs and schools, promotes the home study of the Negro by mail, produces textbooks on the Negro for schools and colleges, collects and preserves valuable documents of Negro History, supplies libraries with special collections of rare books on the Negro, and educates enterprising young men for service in historical research.

To enable the Association to carry forward this much needed educational work we are asking every pupil and teacher in the schools of the United States to contribute at least one penny and as much more as possible during Negro History Week. Others in advantageous positions in life are respectfully requested to give larger amounts. The Association is fearlessly telling the truth in fighting the battles of the Negro, and the race should support it. We cannot expect others to do for us what we should do for ourselves.

In spite of its scant resources the Association has done some things which may seem incredible. During the past few years the staff has collected more than 3,000 rare manuscripts bearing upon the Negro and deposited them in the Library of Congress. There they are now being used by students in this country and others from abroad in documenting the history of the race. Other manuscript materials of the sort are being added to increase this collection that it may give a new view of the past of the Negro race in order to understand it as it was rather than as the propagandists have portrayed it.

It is not a mean achievement, too, that during the last generation the Association has been successful in publishing 17 volumes of a scientific magazine, the Journal of Negro History, which is subscribed to by all of the accredited universities of the whites in the South as well as in the North. Heads of departments of history in the universities of Georgia and Mississippi, for example, say that they find this and other publications of the Associattion helpful in the prosecution of their studies and in the instruction of students. One Southern white scholar states that, if the Association had done no more than to establish this one connection for co-operation in the promotion of the truth, this single achievement would justify its existence.

The reports and monographs of the Association dealing with special aspects of Negro life and history have also been highly evaluated by scholars in this country and abroad. For example, the Association has just received from the History Department of the University of Dublin an unusually liberal appraisal of its productions. The head professor refers to the "Negro in our History," now in its sixth edition, "as a most remarkably effective textbook." The Journal of Negro History is regarded as "clear and succinct with readable articles showing a definiteness of purpose." Of "The Negro Wage aErner" this historian says he knows of no volume on what may be called "Economic History of a class of workers in any English-speaking country, better planned and executed or more really helpful to the student investigator than this remarkably independent and objective treatise."

The Association renders another timely service in supplying schools and colleges with rare books on the Negro. This particular phase of the work cannot be appreciated unless we remember that during the years of social depression the Negro has been forgotten by the educators of both races. The schools have books on everything but the Negro. When the Negro is an institution becomes convinced of the importance of studying the Negro it usually finds that it has practically no literature to enlighten and guide the student. The controversal works portraying the Negro as a saint or branding him as the pariah of society are worthless. The students need the truth set forth in books written according to scientific requirements. The Association is supplying such treatises in new or out-of-print form whether published in this country or abroad.

It is significant, too, that the Association has succeeded in awakening such interest in Negro literature abroad. From European Universities and centers of culture like those of England, Germany, Austria, and Czecho Slovekia have come numerous requests for the publications of the Association, and foreign scholars thus concerned report that they make extensive use of them in instructing their students in social science. Similar expressions come from parts of China, Japan and Australia where the study of all races seems to be supplanting the idea of concentrating altogether on the achievements and the program of one particular race. These persons and agencies are not only purchasing certain books which appeal to them, but at most of these points they are building up valuable reference collections for more extensive use in the future.

Nothing can do more to continue the effort of discovering the truth about the Negro and popularizing it in the modern world than the education of young men for historical research. For this reason the Association granted this year two scholarships amounting altogether to $2,000 to provide such opportunities for Lorenzo J. Greene at Columbia and for Rayford W. Logan at Harvard, who are completing the residential requirements for the doctorate in history and political science. We need such men to produce treatises setting forth hitherto unknown facts in the life and history of the Negro and also for the development of popular books for children and texts for students in colleges and universities. One writer or several writers cannot supply these needs. We must have scores of them to provide for the youth a new literature of social science.

Institutions becoming interested in the Negro and having nothing better to use have placed in the hands of the students such pernicious publications as Jerome Dowd's "Negro In American Life," which teaches by inuendo that the Negro is inferior to the white man, and T. J. Woofter's basis of Racial Adjustment, which upholds a hard and fast line in segregation beyond which the Negro cannot hope to go. Both of these gentlemen, however, are great figures in what we call interracial cooperation and Negro schools as well as white institutions have used these books to assist them in carrying out the well defined plans of keeping the Negro satisfied in a certain place. Why not help the Association, then, in combatting this propaganda? Whatever is contributed should be sent to C. G. Woodson, 1538 Ninth street, northwest, Washington, D. C.

WE WILL LEARN IN TIME

Call

THE closing of the Douglass National bank is the climax of the Negro's financial woes in Chicago. In a sense it was expected. The city had seen over seventy banks go, among them the Binga bank. Naturally confidence was shaken. Yet because Anthony Overton was the guiding spirit of the Douglass, all thought for a while it would ride out the storm. 2-6-32

Failure plays no favorites. Negroes have had their Binga and their Standard Life. Whites have had their Kruegers and their Insulls. The laws of trade grind remorselessly on. The waste of capital we have suffered is enormous, but since experience is the great teacher we must endure these failures, however bitter.

Kansas City, Mo.

This is no time for saying "I told you so." But we cannot help believing the many activities of Mr. Overton were a contributing factor to the bank's failure. We do know that too many irons in the fire are characteristic of Negroes when they get one jump ahead of the wolf. They seem to reason that being competent to do one thing, they can do anything. Under the double urge of vanity and honest belief that they should help Negro business, they undertake more than one man can do. No bigger mistake could be made. Anthony Overton, manufacturer of a line of goods, is a man of experience and reputation. But what he is and what he knows do not fit into a new situation. Being a "jack of all trades" is a vanity-tickler, but "stick to your bush" is the profit-maker.

EMMETT SCOTT BREAKS SILENCE IN BOOKER WASHINGTON CONTROVERSY

Courier 4-9-32 Pittsburgh, Pa.

Answers DuBois After Reading Editorial In April Issue Of Crisis.

WASHINGTON, Apr. 7—Dr. Emmett J. Scott, secretary-treasurer of Howard University, expressed himself last week as being disinclined to enter upon newspaper controversy with Dr. W. E. B. DuBois when his attention was called to the latter's editorial in the April number of the Crisis Magazine, discussing the unrest and turmoil at Howard.

"Unfortunately for me," said Dr. Scott, "I am still the residuary legatee of all of Booker Washington's former and most bitter enemies. Dr. DuBois has never forgotten that I loyally served that great and good man when he (Dr. DuBois) was seeking his destruction.

"Twice now, within a year, Dr. DuBois has paid his respects to me with as much rancor and spleen as he could command, just as he did during the World war when he and I had a little exchange of pleasantries over that army captaincy in the 'Intelligence' Department which did not finally come his way.

"Somehow he does not disturb me. In both of these recent efforts to reflect upon and to discredit me he has shown a most lamentable lack of information, or, rather, a mountainous assortment of misinformation, ex parte in nature, and gathered from some inimical source which undoubtedly enjoys as much as Dr. DuBois does the delights of slander and libel.

Doctor DuBois Answered

"The Crisis editor is not hard to answer. He states Howard has 'no modern budget system.' My reply is, and there are documentary records to support the statement, that Howard University has had a budget system since 1922. This system has been improved and revised from year to year. It was installed by the board of trustees of Howard University, and has had their approval from year to year, with recommendations always that we keep in touch with the latest in budgetary science. Even lately, a high priced firm installed a budget system at Howard University upon request of the trustees of the university, and a budget director has administered it. So much then, for Dr. DuBois' first misstatement.

"The Crisis editor states, 'the trustees of Howard University do not know and do not assume to find out just what the income of Howard University is and exactly how it is spent.' My answer to this is that every dollar of expenditure at Howard University is approved by the board of trustees. These expenditures are supervised and audited not only by the Department of the Interior, but they are also checked by the Comptroller General of the United States. In addition, a recognized firm of auditors, Arthur Young & Company, New York City audits these accounts annually. The fact that they are auditors for dozens of the most highly representative concerns in America is some recommendation as to their standing and importance in the business world. Further, a report is annually made to the Secretary of the Interior showing just exactly what the income and expenditures of the university are. So much, then, for statement No. 2.

"Millions of dollars of Howard University's funds have been administered by me each year during the nearly 13 years of my incumbency. I am a bonded executive officer responsible to the trustees of the university.

The Real Estate Trust?

"It would be easier for me to answer Dr. DuBois' third accusation if he had been as specific in naming those who compose the so-called 'Washington Real Estate Trust and their colored tools' as he is in referring to the secretary-treasurer. T 's statement seems to refer to the gentlemen who compose the extension committee of Howard University, these being Dr. Mordecai W. Johnson, president of Howard University; Mr. V. E. Deyber, trustee, president of the Second National Bank of the City of Washington, and secretary of the Clearing House of the District of Columbia; Mr. C. H. Pope, trustee, executive vice president in charge of the Washington office of the Munsey Trust Company, and president of the Bankers' Association of the District of Columbia, and Dr. J. R. Hawkins, trustee, financial secretary of the A. M. E. Church, and president of the Prudential Bank, one of Washington's two colored banking institutions. The character and reputation of these men are of the highest in the highest banking circles.

"Will the good doctor, then, specifically indicate which of these gentlemen is the one 'whom the highest officials of the District of Columbia know to be untrustworthy and dishonest'?

"Who are the individuals, let me ask, Dr. DuBois is referring to as seeking 'to buy unauthorized factory sites and apartment houses out of funds appropriated by philanthropic boards'? Let him answer.

"These are plain answers I am making, and these are plain questions I am asking. Dr. DuBois should be in position to reply.

"It is rather strange that although he has paid me the compliment of addressing two of his editorials to me in the course of a year, he has not once sought any information from this office as to the truth or falsity of the libel he is attempting to spread. Also, it may be added he has not sought an examination of records which are as public and open to him as they are to any other citizen who would honorably wish to be correctly informed. I think it is now quite well understood that red herrings are sometimes drawn across trails. Why does Dr. DuBois seek to do this thing?

Will Be Called To Account

"For months and months efforts have been made to have me engage in newspaper controversy and attempts made to have me answer some of the many whisperings which have proceeded from some unrevealed source. All of these whisperings have lacked particularity so that they might be met in the open. Thanks to my attitude of silence, attending strictly to university affairs and refusing to spread the university's business across the pages of newspapers, Dr. DuBois and others like him have become emboldened to the point where they now have begun to issue tissues of falsehoods and misrepresentations for which he and they may be called to account. Dr. DuBois will be."

STORM-CENTER OF H. U. CONTROVERSY TO WRITE STORY

Courier 5-14-32 Pittsburgh, Pa.

Promises True Story, Entitled "Ivory and Brass," Which Will Review His Life From Days of Association With The Late "Booker T." Up to Present Time.

WASHINGTON, May 12—Responding to the incentive to write, Dr. Emmett J. Scott, secretary-treasurer of Howard University, intimates that he will lay bare the hypocrisy and deceit of certain men in connection with events which have happened in the last 25 years of his life.

He promises a true story, which will take the reader from the days when he was the secretary to the late Booker T. Washington at Tuskegee Institute, through the period of the World war, when he served as a special assistant to the Secretary of War, to the present time.

His decision was made after his attention was invited to a series of articles regarding controversies at Howard University ,which Melvin J. Chisum, newspaper correspondent, has outlined for publication. The Chisum articles will appear under the title "Ivory and Gold." Dr. Scott's articles will be entitled "Ivory and Brass."

"So many gentlemen at this time are announcing that they are preparing to enter the profession of article writing," said Dr. Scott, "that I think it well to announce my own intention in the same direction.

"In response to many requests, I, too, am preparing a resume of the past quarter of a century. These articles, afterwards to be published in book form, will be entitled 'Ivory and Brass'—the 'Ivory' denoting the cranium development and intellectual quality, and the 'Brass' the cheek, assurance, racketeering, double-crossing, fleecing, confidence-man quality of some of the characters I have come in contact with during these years of a busy life.

"In these articles, which are to be syndicated, I shall call names and dates and, in some instances, give 'amounts' which have been the mainspring of activity on the part of some of the gentry I shall discuss.

"A gorgeous procession of high-minded and low-minded individuals; of make-believes; of fake newspaper men, who have done time in jail; of professional skin-flints; of unethical misrepresentatives of the legal profession who use characterless perjurers to swear to the false affidavits they themselves have not the courage to sponsor; of unsolicited promises made and flagrantly broken; of bought and paid for hirelings; of those who manufacture men of straw that they may knock

Racial Consciousness- 1932

Will Observe History Week In February

East Tennessee News

WASHINGTON, D. C., Jan. 18.—The celebration of the Seventh anniversary of Negro History Week begins on February 7th. The institution which was inaugurated by Dr. Carter G. Woodson, the head of the Association for the Study of Negro Life and History directs the organization.

The movement has served to focus the attention of the country on the achievements of the Negro and the result has been to make history for the race a part of the course of study in schools and colleges throughout the nation. Almost everybody now is thinking about the Negro, and numerous writers are producing books and other literature in this field.

Words of encouragement have come from all parts of the country. The Department of Education of Pennsylvania state has announced that they will be glad to cooperate in this worthy project, while the State Commissioner of Education in New Jersey assures the association of his willingness to lend all possible encouragement to the movement. The State superintendent of Instruction, of Indiana has directed the attention of his county superintendents to the celebration and the Illinois superintendent of education announces that he will emphasize its importance in an article in the State Official Journal. Other expressions of similar import have been issued from West Virginia, and Delaware, both of which manifest much interest in Negro History Week.

In the South proper, the interest in Negro History Week is equally as great as it is in other parts of the country. The State Superintendent of Public Instruction of Virginia expressed his delight in distributing the literature from his office. The educational authorities from North Carolina assure the Association that they will respond warm heartedly as heretofore. From Georgia comes the request for the details of the celebration. Alabama will be glad to promote the effort, and one co-worker has asked for 2000 pamphlets. Florida is giving the celebration prompt attention and Mississippi has requested twice as much literature as heretofore. Louisiana writes that the project will have "our support and co-operation." Texas authorities say, "We are distributing the literature at strategic points in our state."

From the schools themselves come reports of actual preparation, some of which dates from the very beginning of the year. Plays and pageants will be staged at various points. Men of scholarship and distinction are being engaged to deliver addresses on Negro life and history. Students themselves, moreover, are preparing their own exercises by using their books on the Negro, recently purchased as a result of the desire to know something about the background and the achievements of the race.

The Association is supplying every church or school, free of any charge, with at least one copy of the Negro History Week Pamphlet, which gives the details of the celebration. Persons thus interested should write to Dr. Carter G. Woodson, 1538 Ninth street, N. W. Washington, D. C.

WASHINGTON, D. C
POST

FEB 11 1932

00 Colored Children n Capitol Pilgrimage

Approximately 1,000 colored school children gathered yesterday in the caucus room in the House Office Building in connection with the annual celebration of Negro history week, sponsored by the Association for Study of Negro Life and History, Dr. Carter G. Woodson, director, to meet Representative Oscar DePriest, of Illinois.

Other members of Congress who witnessed the exercises were Representative Henry T. Rainey and Representative W. E. Hull, of Illinois; Representative U. S. Guyer, of Kansas, and Representative Frank Murphy, of Ohio.

Negro History Week

ON SEVERAL OCCASIONS we have stated in so many words that the Negro is all too ignorant of himself especially when it comes to his achievements—those things and individual accomplishments of which he should feel proud. We may have overstated the case; but certain it is that no matter how much the Negro knows about himself he cannot know too much in this day and time, when so much is being done to discredit him before what is called the civilized world.

AND THE NEGRO in America has many things to his credit to make him feel proud of his forebears. In substantiation of this assumption the Association for the Study of Negro Life and History has set aside the week beginning Sunday, February 7, as Negro History Week, during which the people of the United States—white and colored—are invited to reflect on Negroes who have made history in worthwhile endeavor. A pamphlet issued by the association, and from which we quote, tells "What the Negro Has to Celebrate:

> Negroes participated in the discovery and exploration of America; they have made a large contribution to its development; and as soldiers they have acquitted themselves with honor in all American wars. Negroes served with the Colonial forces on land and sea . . .
>
> In the struggle for the rights of man, Crispus Attucks fell in the Boston Massacre in 1770 . . . the first to sacrifice his life for the independence of this country. Peter Salem weakened the ranks of the British by killing Major Pitcairn at Bunker Hill in 1775. Salem Poor showed such valor in this battle at Charlestown that fourteen fair-minded officers reported his heroism to Congress. Austin Dabney distinguished himself by exploits of valor in helping to vanquish the Tories in Georgia . . . On the battlefields with Greene and Washington more than 3,000 other soldiers of African blood lived up to this brilliant record during that conflict with Great Britain.
>
> Negro soldiers stood out with equal valor in the War of 1812, under Perry and McDonough on sea and with Andrew Jackson on land at New Orleans. In the Civil War the Negroes furnished 178,000 soldiers to strike boldly at such points as Port Hudson, Fort Fisher and Fort Wagner and thus helped to destroy the morale of the enemies of freedom. The fighting of the Negro at Santiago de Cuba contributed decisively to the defeat of the colonial exploitation of Spain. In the punitive expedition to Mexico in 1916 Negro soldiers emerged as the heroes of Carizal. In the World War Negroes again demonstrated their courage and bravery in the defense of the ideals of this country.

THE NEGRO BOY AND GIRL go through school and college almost without encountering a single achievement of a Negro, and a part of the association's program is to get boards of education to adopt textbooks on the contribution of the Negro to history. School children—including your own children if you have any—have drilled into them the accomplishments of every race on the face of the earth except the black race. Consequently, they conclude with their detractors that they are inferior and that there is no need for them to aspire. How different they would feel and what an inspiration it would be to them to know the truth about themselves and their race—that the Negro has made his contribution and is continuing to make his contribution to the world.

Chattanooga, Tenn. Times
Sunday, February 7, 1932

NEGRO HISTORY WEEK RECALLS DEEDS OF MANY

National Observance to Be Conducted This Week.

COLORED WRITER CITES ACHIEVEMENTS OF RACE

Squire Burge, Squire White, Roland Hayes, Prof. Singleton Among Notable Chattanooga Examples.

Negro History week, which is to be observed this week, is attracting attention of racial and national groups and efforts are being made to give a permanent background, which the leaders of the race believe is necessary for self-respect and progress.

There are a number of well-known Negroes in this section who have attained the respect of both the white and colored races for outstanding services rendered the city, state and nation. Among the older colored residents who have been known and respected throughout the years was the late Squire White, who was a familiar figure on the city streets for many years. Squire White was outstanding for his unfailing kindness to both white and colored, and he served as lawyer for members of his race for a number of years.

Squire J. G. Burge is another of his race who has proven himself a good citizen and who has done much to improve the standing of colored people in Chattanooga. He is often seen in police court assisting Negroes who have not funds with which to pay lawyers fees.

Roland Hayes, internationally known singer, is also listed among the outstanding colored citizens, he having resided in Chattanooga for a number of years before going east, where he studied voice. He makes periodic visits to Chattanooga and is cordially welcomed by both white and colored citizens.

Prof. W. H. Singleton, a teacher in the city schools, has made an outstanding record as an educator, and after being retired he returned to work in order to manage a new school which was built shortly before he retired.

Postal Employes' List Numbers Several Negroes.

There are a large number of Negroes in Chattanooga engaged in various professions and businesses, some of them having attained marked success. There are several employes of the Chattanooga postoffice who have long years to their credit and all of whom are highly respected by both races. Among these is W. M. Shelton, a clerk in the main postoffice, who is known for his integrity, courtesy and kindness. He has been in the service for many years. There are perhaps a dozen colored letter carriers in Chattanooga, all of whom are highly respected.

R. B. Eleazer, in a sketch on "The Negro in American History," sent to The Times, said:

"Naturally enough, perhaps no less unfortunately, our American histories for the most part picture the Negro only in terms of slavery, insurrection, national contention, civil war and tragic reconstruction—always a liability, if not a menace. This has not been good for either race; inevitably it has tended to destroy respect on the one hand and to inhibit self-respect on the other.

"Realizing the unfortunate effects of this condition, intelligent Negro leaders some years ago initiated the serious study of Negro history and the observance of Negro History week. The results of this study have been surprising.

"We learn, for example, that Negroes had a place among the pioneer explorers of America. They were with Columbus on his voyages of discovery, with Balboa when he reached the Pacific, with Cortez in Mexico and with the explorers of Guatamala, Chile, Peru and Venezuela. The territory now forming New Mexico and Arizona was first explored by a party led by Estevanico, a Negro. In our own day Matt Henson, a Negro, is the only civilized American who ever set foot on the north pole, having been the trusted companion of the late Commodore Peary in all his eight polar expeditions.

"The importation of slaves as a labor supply began with the landing at Jamestown in 1619 of twenty Negroes, who were sold as slaves, or perhaps as 'indentured servants.' The slave trade rapidly increased and soon Negroes were doing a large part of the country's agricultural work, particularly in the south. Through their labor the production of cotton, tobacco, rice and sugar increased at a tremendous rate and soon began to pour into the country millions of dollars annually. Even to the present day a large part of the south's agriculutural production is still in the hands of Negroes, who own or operate something like 1,000,000 farms. It would be difficult to overestimate the importance of this factor in the economic development of our country.

Have Shown Skill In Mechanical Lines.

"During the later slave period most of the south's skilled mechanical work also was done by Negro artisans. The fine old southern mansions were the work of Negro carpenters, while the machine shops, mills, gins, smithies and

even the railroads were in large measure manned by Negro slaves.

"After the Civil war the tendency was for skilled labor to pass gradually into the hands of the white people. However, the World war, with its unprecedented industrial demand, again opened the doors of skilled industry to thousands of Negroes. The majority of Negroes are still on the soil, but for some years past the drift has been toward the towns and industrial centers, indicating that we may expect the progressive industrialization of the race.

"Since the War Between the States the Negro's business development has been remarkable. Sixty years ago members of the race owned about 2,000 business enterprises, none of them of great magnitude. Today they own 60,000 businesses. These include sixty insurance companies, with $250,000,000 of insurance in force, and seventy banks doing an annual business of $100,000,000. They are all financed, managed and supported exclusively by Negroes. The group now owns 650,000 homes and has an aggregate wealth estimated at $2,000,000,000.

"The Negro has a record of invention also. Norbert Rillieux, a Louisiana Negro, invented the vacuum pan which revolutionized sugar refining, and J. E. Matzeliger devised the shoe-lasting machine which is now in universal use. Benjamin Banneker, astronomer and mathematician, made the first clock produced in America. Elijah McCoy, of Detroit, has taken out more than fifty patents. The universally used lubricating cup for machinery is one of his inventions. Altogether thousands of patents have been issued to colored inventors.

"From the days of Phillis Wheatley, African-born slave, whose poetry was noted and praised by George Washington, there have been many Negro poets in America, and 100 volumes of their verse have been published. Of these poets, Paul Laurence Dunbar is the best known. A number of paintings by Henry O. Tanner, American Negro, have been purchased by the French government and hung in the Luxembourg gallery. Negro music—the spirituals, ragtime and jazz—is generally credited with being America's only unique contribution in this field. The compositions of Samuel Coleridge-Taylor and the vocal art of Roland Hayes are known around the world.

"In devotion to the flag, the Negro has not been found wanting. Crispus Attucks was the first American to fall in the Boston massacre of March 5, 1770. Peter Salem and Salem Poor won distinction at the Battle of Bunker Hill. All told, there were some 3,000 Negro soldiers in the American Revolutionary armies. In the War of 1812 Negroes fought gallantly with Commodore Perry at the Battle of Lake Erie and with Gen Jackson at New Orleans. In the Spanish-American war, Negro troops distinguished themselves at Guasimas, El Caney and San Juan hill. Two hundred thousand Negro troops went overseas in the World war, and two Negroes of the Three Hundred and Sixty-ninth infantry were the first American soldiers decorated for valor. The croix de guerre was awarded to four entire Negro regiments.

"In education the Negro's progress has been phenomenal. Ninety per cent. illiterate in 1865, the Negroes in America are now only 20 per cent. illiterate. Fifteen thousand members of the race have graduated from college, many of them with honor. Eagerness for education and heroic struggle to attain it have been among the finest characteristics of the race. Out of their meager means they are raising $3,000,000 a year for the support of private schools.

"The religious history of the Negro is an amazing story in itself. Beginning in 1885 with only 700 churches of their own, they now have 47,000 churches with 5,000,000 members, and 46,000 Sunday schools enrolling 3,000,000 pupils. John Stewart, a Negro missionary to the Indians, was the founder of the mission work of the Methodist Episcopal church, while the Negro members of that church in the last five years have contributed nearly $2,000,000 to its mission funds.

"These fragmentary facts only hint at the stirring story of struggle and success which led Ambassador James Bryce to assert that in an equal length of time no other race had ever made such progress. The record is creditable to both races, being due alike to the opportunities for progress provided by the white man and to the Negro's eagerness and ability to profit by them. It should be to both groups, therefore a source of pride and of mutual appreciation and good will."

Play Written By Atlanta U. Hi Girl Thrills

"The Book of Negro History", a pageant for Negro History Week, written by Miss Lillian Solomon, a 12th grade student, was presented by the students of Atlanta University Laboratory High school in Howe Theatre, Spelman college, here yesterday. The play, the feature of the celebration of Negro History Week by the school, was a great success.

A series of scenes depicting the story of the Negro in America during the days of slavery was followed by another series of silhouettes, illustrating the achievements of the Negro since his freedom. All were impressive, especially the ones dealing with the purchase of slaves in Africa, and the reading of the Emancipation Proclamation by a Negro family. It is hardly just, however, to select, or to attempt to select, any particular scenes as the more outstanding, for all were superb, and left and indelible impression upon the audience which packed the hall.

The play was directed by Mr. Kennedy, of the Social Science department, while music was furnished by Miss Webster. Before the play began, due recognition was given the Association for the Study of Negro Life and History, which sponsors Negro History Week, and which made a contribution to its campaign for an endowment fund.

HARTFORD, CONN.
COURANT

FEB 14 1932

Negro Achievement Week

Although it can in no way compensate for the unproportionate burden of unemployment which is falling upon the Negroes, there is some justice in the fact that their fellow citizens should just now give special recognition to the Negro's contribution to American civilization. As a worker, often doing the least well-rewarded labor, toiling from childhood through old age, the married women leaving their own housework to do that of other people and neglecting their own children to give loving care to those of other people and the men struggling under the handicap of prejudice, the Negro has made an important contribution to the growth and wealth of the country. It is seldom thought of even by those who remember the hard life of the colonist and the pioneer.

One Negro gift to American civilization, however, is widely recognized. The music which is an expression of the Negro's joy in life and his religious mysticism, has made an important place for itself. It has been familiar for generations in every home throughout the land, and in the most intellectual and modern compositions for symphony production it provides melodies.

Negro Achievement Week in Hartford will include special music at the the Community Goodwill Meeting, to be held at the Horace Bushnell Memorial Hall next Sunday, at which Mr. Kirby Page is to speak. Special emphasis will be placed also on other types of art in which the Negro is finding self-expression. On Monday evening, Mr. Countee Cullen will read his poetry. On Tuesday evening the Charles Gilpin Dramatic Club will present "There Is a God" and throughout the week there will be an exhibition of Negro painting and sculpture at the Young Women's Christian Association. For those who have enjoyed Negro songs, Negro dances, Negro dramas, such as "Green Pastures," this will be a welcome opportunity to study and enjoy other manifestations of their genius. It will serve also as an occasion for the expression of inter-racial friendship and respect.

Racial Consciousness-1932

THE GREAT NEGRO SCHOOLMASTERS

In the celebration of Negro History Week Negro school teachers might well remember the great schoolmasters of their race. Some day one of our normal schools or colleges might well build a Hall of Fame in which the figures and records of these great pioneers would stand as guide-posts to the next generation of Negroes for Education. As a beginner, a list of ten great Negro schoolmasters—including several school mistresses—is nominated here.

1. John Chavis, of North Carolina. Thousands of devoted white men and women have helped educate Negro children and adults but since this list includes only Negroes, why not include a schoolmaster who educated white people? Born in 1763 in North Carolina, educated at Princeton university, John Chavis opened a classical school for white boys in Granville, Wake and Chatham counties. Among his students were W. P. Mangum, later United States Senator from North Carolina; two sons of Chief Justice Henderson of the State Supreme Court Charles Manly, later governor, and numerous other white boys who later became leading figures in state and national life.

2. John Peterson, of New York. Peterson was made principal of Colored Grammar School No. 1 on Mulberry street, New York, in 1836. In 1853 he became principal of the first normal school for Negro teachers in New York, and the first in the United States.

3. Marie Becraft, who had charge of the first school for Negro girls, established in 1827 on Dunbarton street, Georgetown, District of Columbia. Born in 1805, Miss Becraft died in 1833 as Sister Aloysius of the Sisters of Providence.

4. John F. Cook, of the District of Columbia. He taught a Sunday school in the District of Columbia and was forced to leave Washington in 1834 when riots broke out against Negro schools. He returned in 1836, and opened Union seminary. He died in 1855.

5. Mary L. Peake, of Philadelphia, a "freewoman of colour" who became the first teacher of freed Slaves when a school was opened at Fortress Monroe on September 17, 1861. This was the beginning of Hampton institute. Mrs. Peake did not live to see the end of the War and the final freedom of her people.

6. William Henry Crogman, born in the Virgin Islands in 1841, died in Kansas City in 1931. Graduating from Atlanta university in 1876 with the first college class, Dr. Crogman was professor of Latin and Greek from 1878 to 1903 at Clark university in Atlanta, and president of the University to his retirement in 1910. In the opinion of the writer, this was the noblest Roman of them all, a good man and a great schoolmaster. He inspired everyone who knew him. Schools with teachers like Dr. Crogman have more than endowments and buildings can give.

7. Booker T. Washington, born in Virginia in 1856, died at Tuskegee institute in 1915. [illegible] a rural school in West Virginia, at Hampton institute and during the first few years at Tuskegee handled much of the teaching himself. His whole life was an adventure in education. Eulogies of the man are superfluous.

8. William Edward Burghardt DuBois, born on February 23, 1868, in Massachusetts. As a student at Fisk university DuBois taught vacation schools in Rural Tennessee. Of that experience he has written, in The Souls of Black Folk, the most intimate essay ever penned by a Negro schoolmaster, later at Atlanta university he carried on studies of Negro education which have not been surpassed since, while teacher there.

9. Fannie Williams, of New Orleans, prinicipal of the Valena C. Jones School in that city. Miss Williams is a worthy descendant of Marie Becraft and Mary Peake. Her school does not teach; it educates, from the tiny tots to the cynical visitors like the writer who once visited that school.

10. Carter G. Woodson, formerly Professor of History at Howard university, inspirer of many able historical students, who has taught a race its history. As author of The Education of the Negro before 1860, as teacher and as present head of the Association for the Study of Negro Life and History, Dr. Woodson takes rank as one of the greatest of our living educators.

Racial Consciousness-1932

BARTLESVILLE, OKLA.
MORNING EXAMINER

FEB 7 1932

Negroes Have Place In The American History

By R. B. ELEAZER

This is "Negro history week"—which means that millions of American Negroes this week are digging into their past in search of historical backgrounds and monuments. Racial and national groups, we know, have always considered such backgrounds necessary to self-respect and progress, and have spent infinite care in their preservation. That Negroes are sensing this need for themselves and seeking to supply it, is surely not to their discredit, but rather the contrary.

Naturally enough, perhaps, but no less unfortunately, our American histories for the most part picture the Negro only in terms of slavery, insurrection, national contention, civil war, and tragic reconstruction—always a liability, if not a menace. This has not been good for either race; inevitably it has tended to destroy respect on the one hand and to inhibit self-respect on the other.

Realizing the unfortunate effects of this condition, intelligent Negro leaders some years ago initiated the serious study of Negro history and the observance of Negro history week. The results of this study have been surprising.

Explorers and Pioneers

We learn, for example, that Negroes had a place among the pioneer explorers of America. They were with Columbus on his voyages of discovery, with Balboa when he reached the Pacific, with Cortez in Mexico, and with the explorers of Gautemala, Chile Peru, and Venezuela. The territory now forming New Mexico and Arizona was first explored by a party led by Estevanico, a Negro. In our own day Matt Henson, a Negro, is the only civilized American who ever set foot on the North Pole, having been the trusted companion of the late Commodore Peary in all his eight polar expeditions.

The importation of slaves as a labor supply began with the landing at Jamestown in 1619 of 20 Negroes who were sold as slaves, or perhaps as "indentured servants." The slave trade rapidly increased and soon Negroes were doing a large part of the country's agricultural work, particularly in the south. Through their labor the production of cotton, tobacco, rice and sugar increased at a tremendous rate, and soon began to pour into the country millions of dollars annually. Even to the present day a large part of the south's agricultural production is still in the hands of Negroes, who own or operate something like a million farms. It would be difficult to over-estimate the importance of this factor in the economic development of our country.

Mechanical Skill

During the later slave period most of the south's skilled mechanical work, also, was done by Negro artisans. The fine old southern mansions were the work of Negro carpenters, while the machine shops, mills, gins, smithies, and even the railroads were in large measure manned by Negro slaves.

After the Civil war, the tendency was for skilled labor to pass gradually into the hands of the white people. However, the World war, with its unprecedented industrial demand, again opened the doors of skilled industry to thousands of Negroes. The majority of Negroes are still on the soil, but for some years past the drift has been toward the towns and industrial centers, indicating that we may expect the progressive industrialization of the race.

Business and Invention

Since the Civil war, the Negro's business development has been remarkable. Sixty years ago members of the race owned about two thousand business enterprises, none of them of great magnitude. Today they own sixty thousand businesses. These include sixty insurance companies with $250,000,000 of insurance in force, and seventy banks doing an annual business of $100,000,000. They are all financed, managed, and supported exclusively by Negroes. The group now owns 650,000 homes and has an aggregate wealth estimated at 2,000,000,000.

The Negro has a record of invention, also. Norbert Rillieux, a Louisiana Negro, invented the vacuum pan which revolutionized sugar refining, and J. E. Matzeliger devised the shoe-lasting machine which is now in universal use. Benjamin Banneker, astronomer and mathematician, made the first clock produced in America. Elijah McCoy, of Detroit, has taken out more than fifty patents. The universally-used lubricating cup for machinery is one of his inventions. Altogether thousands of patents have been issued to colored inventors.

Literature and Art

From the days of Phillis Wheatley, African born slave whose poetry was noted and praised by George Washington, there have been many Negro poets in America, and a hundred volumes of their verse have been published. Of these poets Paul Laurence Dunbar is the best known. A number of paintings by Henry O. Tanner, American Negro, have been purchased by the French government and hung in the Luxembourg gallery. Negro music—the spirituals, ragtime and jazz—is generally credited with being America's only unique contribution in this field. The compositions of Samuel Coleridge-Taylor and the vocal art of Roland Hayes are known around the world.

Devotion to the Flag

In devotion to the flag the Negro has not been found wanting. Crispus Attucks was the first American to fall in the Boston Massacre of March 5, 1770. Peter Salem and Salem Poor won distinction at the battle of Bunker Hill. All told there were some three thousand soldiers in the American revolutionary armies. In the War of 1812 Negroes fought gallantly with Commodore Perry at the battle of Lake Erie, and with General Jackson at New Orleans. In the Spanish-American war, Negro troops distinguished themselves at Guasimas, El Caney, and San Juan Hill. Two hundred thousand Negro troops went overseas in the World war, and two Negroes of the 369th Infantry were the first American soldiers decorated for valor. The Croix de Guerre was awarded to four entire Negro regiments.

Education and Religion

In education the Negro's progress has been phenomenal. Ninety per cent illiterate in 1865, the Negroes in America are now only twenty per cent illiterate. Fifteen thousand members of the race have graduated from college, many of them with honor. Eagerness for education and heroic struggle to attain it have been among the finest characteristics of the race. Out of their meager means they are raising three million dollars a year for the support of private schools.

The religious history of the Negro is an amazing story in itself. Beginning in 1885 with only seven hundred churches of their own they now have 47,000 churches with 5,000,000 members, and 46,000 Sunday schools enrolling 3,000,000 pupils. John Stewart, a Negro missionary to the Indians, was the founder of the mission work of the Methodist Episcopal church, while the Negro members of that church in the last five years have contributed nearly $2,000,000,000 to its mission funds.

A Creditable Record

These fragmentary facts only hint at the stirring story of struggle and success which led Ambassador James Bryce to assert that in an equal length of time no other race had ever made such progress. The record is creditable to both races, being due alike to the opportunities for progress provided by the white man and to the Negro's eagerness and ability to profit by them. It should be to both groups, therefore, a source of pride and of mutual appreciation and good will.

NEGRO HISTORY WEEK OBSERVED AT SAM HUSTON

Enquirer
2-20-32

Austin, Texas.—The observance of Negro History Week at Samuel Huston College was sponsored by the Sigma Psi chapter of the Omega Psi Phi fraternity.

Four days of the week were utilized in an effort to present the contributions that Negroes have made to history. The speaker on the opening day, Monday, February 8, was Brother Henry E. Doyle, basileus of the local chapter, who gave an eloquent address on the general achievement of the Negro. A highly inspiring and well delivered address treating of the Negroes' progress and contributions in the field of science was given by Miss L. L. Burwell, B. S., M. S., who is at present professor of biology at Tillotson College.

Prof. C. C. Bland, principal of the D. D. and B. Institute, and an accomplished musician, gave a very interesting address and demonstration of the Negroes' advance in music.

The climaxing address was given by Prof. T. C. Meyers, A. B., M. A., professor of English and registrar of Tillotson College. His critical and illustrative address of Negro literature was highly applauded. Each day's program was replete with appropriate music and timely remarks by President Willis J. King.

WINSTON SALEM, N. C.
JOURNAL

FEB 12 1932

The American Negro in History

"This is 'Negro History Week,' which means that millions of American negroes this week are digging into their past in search of historical backgrounds and monuments," says the Commission on Interracial Interpretation. It adds: "Naturally enough, perhaps, but no less unfortunately, our American histories for the most part picture the negro only in terms of slavery, insurrection, national contention, civil war, and tragic reconstruction, always a liability, if not a menace. This has not been good for either race; inevitably it has tended to destroy respect on the one hand and to inhibit self-respect on the other."

The commission has compiled a brief but interesting review of the part the negro has played in American history. Negroes had places among the pioneer explorers of America. They were with Columbus, with Balboa, with Cortez, and with the explorers of Gautemala, Chile, Peru, and Venezuela. Matt Henderson, a negro, is the only civilized American to set foot on the North Pole, he being with Commander Peary in his eight polar expeditions.

During the slave era negroes did a large part of the farm work in the South. Their labor expended in the production of cotton, tobacco, rice and sugar brought millions of dollars into the country annually. Today negroes operate something like a million farms. During the later slave period most of the South's skilled mechanical work, also, was done by negro artisans. The fine old Southern mansions were the work of negro carpenters, while the machine shops, mills, gins, smithies, and even the railroads were in large measure manned by negro slaves.

Since the War Between the States, the negro's business development has been remarkable. Sixty years ago negroes owned about 2,000 business enterprises.

Today they own 60,000. These include sixty insurance companies with $250,000,000 of insurance in force, and seventy banks doing an annual business of $100,000,000. The negro race now owns 650,000 homes and has aggregate wealth estimated at $2,000,000,000. Thousands of patents have been issued to negro inventors.

From the days of Phillis Wheatley, African-born slave whose poetry was noted and praised by Washington, there have been many negro poets in America, and a hundred volumes of their verse have been published. The French government has purchased a number of paintings by Henry O. Tanner. Negro music is generally regarded as America's only unique contribution in this field. The compositions of Samuel Coleridge-Taylor and the vocal art of Roland Hayes are known around the world.

This by no means exhaustive account of the American negro's achievements is indicative of not only what he has done but of his potentialities.

ROCHESTER, N. Y.
DEMOCRAT & CHRONICLE

FEB 11 1932

Negro History Week

Evidence of the advancement of the Negro race in America since the close of the Civil War may be found by anyone who cares to look. The observance of Negro History Week this week performs a useful service in emphasizing the part which the colored people of the country have played in the development of the nation. It is no news today when a Negro rises to eminence in some form of artistic or professional life. Each year the Harmon Foundation lists twelve who have attained [illegible] prominence in the year, [illegible] never necessary to repeat.

Race p[illegible]ce dies hard, and the Negro justly com[illegible]s of unfair discriminations. Some fields [illegible] practically barred to any but members of the white race. Lynching continues as one of the relics of barbarism against which the Negroes bitterly protest. There is by no means equal opportunity for them in the sense intended by the Constitution.

None the less, the Negroes are making a progress against odds that deserves the wholesome respect of people of all races. Where Negro professional men, successful farmers, property owners, scholars were once numbered by the tens they are now numbered by the hundreds or thousands. Schools for higher education of Negroes have more than doubled in the last decade. Successful farmers and business men testify to their administrative skill.

The hope of progress for the Negro people obviously lies not in the nursing of grievances for past injuries but in following the paths blazed by the standard bearers of their own race. They have already shown that at their best they need take off their hats to the people of no other race.

DePriest Proves Keen Student Of Negro History In Eloquent Address

Journal & Sun 2-5-32

Pleads For Justice To Colored American Citizens

WASHINGTON, D. C.—Representative Oscar DePriest of Illinois, in opening the observance of Negro History Week at Howard University last week, spoke in part as follows:

"We are American citizens and as such are entitled to the right to vote and be voted for as candidates for any office in the gift of the people.

"We will never enjoy our constitutional rights until we combine force and support men and measures rather than blindly follow parties.

Recites Deeds of Valor

"By our loyalty and devotion we have earned the rights for which we contend. This comes as a sacred heritage bought by deeds of valor beginning with the heroic Crispus Attucks, who fell on Boston Common, a life dedicated to liberty and freedom.

"During the Continental Army activities, through the war of 1812, our second engagement with England, with Jackson at New Orleans and with Perry at Lake Erie, Negro soldiers made the great sacrifice.

"War drums sounded long and loud in '61. History tells of our participation and the tremendous conflicts at Wagner and Pillow.

At San Juan Hill

"The story of San Juan Hill, its capture and the saving of Theodore Roosevelt, is well told and well remembered. The colored troops took the field and marched on the Spanish block houses singing, "There'll be a hot time in the old town tonight."

"The 9th and 10th Cavalry and the 24th and 25th Infantry, became a part of the fighting forces of our country by Act of Congress in 1866.

"During the World War 380,000 enlisted in the fight for World Democracy. We are now praying, longing and hoping to the day to come when, of a truth, we will have democracy in every state in the Union. Until that time comes this will not be the true democracy about which we so much proclaim.

Scores War Department

"We were born here, our fathers were born here, and here we stay, contending for our civil and political rights.

"With all the wrongs imposed upon us and all the injustice visited upon us, we are still American citizens opposed to all movements and institutions calculated to disrupt our nation. Nevertheless, we wonder, in the face of recent War Department orders, whether or not we are properly appreciated, especially in these particular days of unrest and depression.

Asks For Early Orders For Negro Health Week

WASHINGTON—(CNS)— In a recent letter sent to the participants in National Negro Health Week, to be observed April 3 to 10 of this year, Surgeon General H. S. Cummings of the United States Bureau of Public Health, has requested that orders for the National Negro Health Bulletin and poster be sent to the Government Printing Office as early as possible.

The Surgeon General stated that pamphlet and poster material for Negro Health Week last year was exhausted far in advance of its observance and that only about 50 per cent of the orders for the material could be filled. Both the posters and bulletins are available from the Superintendent of Documents at the Government Printing Office, Washington, D. C.

Scores Attitude Of War Department Toward Our Troops

"War Department figures show a total of 119,000 enlisted men in the army as of June 30, 1931. Of this number 3,078 are colored. Comparing the two branches in which Negroes are admitted to the Army, colored soldiers are but 2 per cent of the cavalry arm and 4. per cent of the infantry, and none in the air corps. This is most unreasonable and unfair in the face of the fact that we are 10 per cent of the population, on which basis we entered the World War.

Pleads For Justice

"Since our people, not only from a military standpoint, but during the long 250 years of slavery, hewed the wood and tilled the soil to make America what it is, I plead with all Americans to help my racial group to secure their rights under the Constitution.

"I am also appealing to the lawmakers of the country to aid in creating a healthy respect for law and order so that the crime of burning and lynching will be banished from our domain. I am prophesying that the day will come when all men will stand up in support of America, for we are going to save America for Americans."

His speech was delivered Monday night. Dr. Alain LeRoy Locke, head of the department of philosophy, spoke on "Trends in Current Revaluations of Africa," on Tuesday evening; and on Wednesday at noon, Dr. Charles H. Wesley, head of the department of history, discussed "Negor Leadership in the Washington Era."

Miss Lucy D. Slowe, dean of women, delivered the final address Friday on "Negro in Our History."